# PARAMASAṀHITĀ
[ of the Pāñcharātra ]

Edited and translated into English with an introduction

BY

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**BARODA**

**Oriental Institute**

**1940**

Printed at the Government Press, Baroda and published by
Benoytosh Bhattacharyya, Director, Oriental Institute,
on behalf of the Government of Baroda.

Price Rs. 18-0.

# PREFACE

The Pāñcharātra manual entitled Paramasaṁhitā is published here with an English translation for the benefit of the non-Sanskrit knowing public. Among the Pāñcharātra works, this one occupies a high place, and has been quoted as such by eminent Achāryas. Even so, manuscripts of the work have become rare, and all our enquiry could give us no information of any other copy than the manuscript, Shelf No. 10 G. 27, in the Theosophical Society, Aḍaiyar, of which a copy came into our hands by chance, and a more or less imperfect manuscript, No. 23743 (Grantha) in the Government Oriental Manuscripts Library at Madras. The first of these is said to have been copied on 24th January 1918 from the MS in possession of Rangaswami Bhattacharya of Srirangam. On both of these manuscripts this edition of the work is based. Except for very bad lapses in chapter XXVIII and comparatively smaller lapses in the very first chapter, the work is in a fairly good state of preservation. It is published therefore as it is without waiting for the possibility of a more complete copy. If ever one should become available, it would not be difficult to issue an amended text, and make the work complete. The work is of too great importance to the Bhakti school of Vaishnavism to need any apology for its publication. I acknowledge here with pleasure my obligation to Dr. Benoytosh Bhattacharya, Director, Oriental Institute Baroda, and the Government of His Highness the Maharaja Gaekwad of Baroda for publishing it in the Gaekwad's Oriental Series. I acknowledge with equal pleasure the assistance I received from Sāhitya Śiromaṇi Pandit S. Rajagopalacharya who read the work with me, and whose comparatively short introduction in Sanskrit is also included in the work. It is hoped that this publication would lead to a better understanding of the Pāñcharātra, and of the character of the *āgama* works generally.

5th March 1940. } S. KRISHNASWAMI AIYANGAR.
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# INTRODUCTION

## PARAMASAṀHITĀ OF THE PĀÑCHARĀTRA

*Pāñcharātra Āgama:—*

What is called the Pāñcharātra is one section of the āgama literature of the Vaishnavas. The term *āgama,* as it is used generally, is applied to a class of works of a general character which incorporate the established, accepted practice in regard to any subject which has an *āgama* of its own. In its religious signification, responsible commentators among the Vaishnavas regard *āgama* as the synonym of what logicians call *āpta vākyam.* Literally this would mean the words or commands of those interested in our welfare. This would correspond to what is generally called *śishṭāchāra,* or the practice of the disciplined. Having regard to these shades of meaning, we may define an *āgama* generally as that which is the accepted practice of the disciplined in respect of worship.

*The āgamas and their number:—*

The *āgamas* presume the existence of God as the "Sole Supreme," whether the name actually given to that Supreme Being be Siva, or Vishnu, or any other. The most efficient method of attaining salvation is by devoted service to that Supreme, whatever be the form chosen. These *āgamas* fall into different classes according to the nature of the deity chosen. But three classes stand out: Vaishṇava, Saiva and Sākta. Votaries of other religions and institutions also have their *āgamas,* but we are not concerned with them at present. Among the Hindu system of *āgamic* religion, these three take a prominent place. *Āgama* teaching generally falls into four sections, (1) conduct (*charyā*), (2) service (*kriyā*), (3) knowledge (*jñāna*), and (4) devotion (*yoga*), These features are common both to the Saiva and Vaishnava *āgamas.* Leaving aside the Sākta for the moment, the Vaishnava and Saiva *āgamas* are generally said to be 108, and 28 in number respectively. Some among these are held to be the most prominent and others are regarded as minor, being devoted more or less to particular forms of the deity worshipped...

*Pāñcharātra and Vaikhānasa:—*

The Vaishnava *āgamas* are sometimes spoken of as of two classes, the Pāñcharātra and the Vaikhānasa. The difference between the two schools seem to be in the details of the ritual of worship; but otherwise there seems to be no recognised difference in the matter, or the meaning of these. The 108 Vaishnava *āgamas* are taken to be all of them Pāñcharātra, and the list does not include the well known Vaikhānasa texts. For a full list of these 108 and what are printed and available, and what not, reference may be made to the introductory volume of Prof Schrader's Ahirbhudnya Saṁhitā published by the Aḍaiyar Theosophical Society in three volumes. An article on the Pāñcharātra in the Journal of the Royal Asiatic Society of Great Britain and Ireland for 1911 by A. Govindacharya may also be referred to.

*Pāñcharātra worship common in South Indian temples:—*

Pāñcharātra and Pāñcharātra-worship seem to obtain in the great majority of cases of the Vishnu temples of South India, and must have had a large general following, perhaps almost from the beginning. Some of the Pāñcharātra works themselves contain the list of the 108. They themselves sometimes also contain a select list of those which are the most important, or held in the highest esteem. The numbers given of these latter are 9, 6, 5 and 3. This work Paramasaṁhitā is included in these select lists also, excepting the last one, the three last being Sātvata, Paushkara and Jaya, which stand out most prominently. Each one of these three is provided with another work which is an elaboration and a detailed exposition of the ritual. These three guide the practice of worship in the three great Vishnu shrines of South India, Mēlkōṭṭai (Tirunārāyaṇapuram) in Mysore, Śrirangam and Kāñchīpuram (Conjivarām).

*Explanation of the name Pāñcharātra:—*

The name Pāñcharātra is explained in a variety of ways. It is taken to have reference to the plainest meaning of the words that it contains, meaning five nights. This is accounted for as being due to the fact that the Pāñcharātra had been explained by the original expounder in five successive nights.[1] This is so stated in the Śatapatha Brāhmaṇa as having been narrated in five nights of a *Satra*.[2] The Paramasaṁhitā text itself gives its own definition, which is characteristic of the work. The name is said to be due to the five qualities of

1. Paramasaṁhitā. XXXI. 19.
2. XIII. 6. I.

*mahābhūta*, namely, the five gross elements (*bhūta*), the five subtle elements (*tanmātras*), egoistry or individuation (*ahankāra*), and thought (*buddhi*), and the formless original matter (*avyakta*). These five constitute the *rātris* or gifts of Purusha.[3] Hence the *Tantra* or the Sāstra which treats of these gifts gets to be called Pāñcharātra.[4] The treatment of these in Pāñcharātra or the Yoga-tantra may be regarded as distinct from, and, we may say even peculiar to, the Pāñcharātra as distinguished from the Sāñkhyas socalled. Hence the name Pāñcharātra for this class of works.

*The Bhāgavata religion of the Pāñcharātras*:—

What is called the Pāñcharātra is generally regarded as the Bhāgavata religion of Bhakti or devotion to God, capable of being propitiated by devoted service and of granting in consequence ultimate salvation (*niḥśreyas*). The question of the antiquity of the religion of Bhāgavata, and of the Bhāgavatas as a sect, has received considerable attention in recent times. It is regarded as a school of thought, and a body of people practising a mode of worship in conformity thereto, and goes back to times anterior to the Buddhist and Jain history.[5] We are enabled by recent research to trace the growth of this sect of teachers and teaching from now backwards regularly to Vedic times. The teaching of the Bhāgavatas likewise has been receiving much attention, and the conclusion has recently been reached that the Bhagavadgita itself is a manual of the Bhāgavata religion.[6] We shall consider these positions briefly.

*The Bhāgavata religion coeval with Jainism and Buddhism*:—

The Bhāgavata religion and the Bhāgavatas are under reference in literature which takes us back to the early literature of the Jains, as some of their earliest classics make mention of the holy ones of the Bhāgavatas.[7] The inclusion of the names, Vāsudéva and Baladeva among the Salāka Purushas of the Jains and their reference to the relationship between Arishṭanemi and Vāsudeva among the Bhāgavatas, would make the idea of Vāsudeva-worship contemporary with the earliest stages of Jainism. The idea of the Vāsudevas and the Baladevas being regarded as among the great personages of the Jains in the present day would certainly attest

3. Paramasaṁhitā. I. 39-40.
4. Ibid. 33.
5. Sir R. G. Bhandarkar's History of Vishnavism, etc., and H. C. Ray Chaudry's Early History of Vaishnavism.
6. The Legacy of India: Professor S. N. Dasgupta's Chapter.
7. Uttarādhyayana, XXII.

to an equal antiquity to the Bhāgavata religion. Equally early references to the Bhāgavatas could be traced in Buddhist literature. The Ghaṭa Jātaka [8] seems to be reminiscent of the Vaishnava tradition; Ghaṭa, the brother of Vāsudeva is identified with the Buddha in a previous birth, and Vāsudeva is identified with Sāriputra. Other early Buddhistic texts contain references to the sect of the Bhāgavatas among the innumerable religious sects who were contemporary with the Buddha himself, as has been pointed out long ago by Sir R. G. Bhandarkar. It thus makes it clear that the Bhāgavata religion as such is at least as old as Jainism and Buddhism.

*The Bhāgavata cult prevalant all over India at the beginning of the Christian era.*

That this religion had a considerable following is in evidence in the number of references to the worship of Vāsudeva and Baladeva, or Vāsudeva and Saṅkarshana, and Krishṇa and Baladeva, and in a number of other forms. The Besnagar Pillar inscription of the 2nd century before Christ bears evidence to the worship of Vāsudeva in temples. The inscription records the erection of a Garuḍa Pillar in the temple of Vāsudeva and indicates thereby that that worship had been accepted by a foreign Greek ambassador from Taxila[10]. This definitely establishes the practice of the Bhāgavata religion in the period of the Suṅgas. Another inscription at Ghāsuṇḍi [11] of the same Vaishṇava character takes us back sōmewhat ēarlier. A similar reference has come to notice recently in Muttra[12] in regard to similar worship. That is so far as India north of the Vindhyas is concerned. In the inscription of the Sātavāhana queen Nāganikā[13] found in the heart of the Sātavāhana country, the record begins with an invocation to Vāsudéva and Saṅkarshaṇa. Proceeding further South, we come upon references to the worship of Krishṇa and Baladeva in Tamil literature, and numbers of instances could be quoted from the Tamil classics. For a precise reference, the poem 56 in the Puranāṉūṟu collection ascribed to Nakkirar, contemporary of the famous Pāndyan, victor at Talaiyālankānam, solemnly includes Krishṇa and Baladeva, along with Śiva and Subrahmaṇya, as the four controlling deities of the universe.

8. Cowell and Rouse: Buddha Jatakas, IV, p. 57.
9. Opus. Citi. p. 3.
10. Epi. Indica X, App. p. 63.
11. Ibid. p. 3.
12. D. R. Bhandarkar's. List of Sans. Inscriptions.
13. Epi. Indica. App. to. Vol. X. p. 121.

This irrefutable evidence that, among the Gods commanding worship as Supreme deities, this pair takes rank along with the Śaiva pair, Śiva and his son, Subhramaṇya or Skanda, is indeed of great significance. Numbers of references could be quoted from the Śilapadhikāram for temples to these two deities in the Chola capital at Kaveri-paṭṭinam, and in the Pāṇḍya capital at Madura alike. ([14]) One of the early shrines in the far south is Tirumāl Iruṁ Sōlai which finds mention in the Śilapadhikāram ([15]) along with Srirangam and Tirupati as places peculiarly holy to Vishṇu. This place is said to have installed in it Krishṇa and Baladeva as the chief deities in the temple. In times later than these, we have not merely undoubted references, but elaborate descriptions of devotion to the worship of Krishṇa and Baladeva. These references establish beyond doubt the prevalance of the worship of Krishṇa and Baladēva all over the country, so that we would not be wrong if we state it categorically that the Bhāgavata cult, of which these form the principal features, was prevalent over the whole of the country.

*Poems included in the collection Paripāḍal expound the Pāñcharātra:—*

Apart from these stray references, the Tamil classic Paripāḍal, which is a collection of poems of a particular kind of composition, of which 70 poems of what was probably a larger collection, has been recovered and published, contains five poems in description of Vishṇu. These are intended to describe the character of Vishṇu as a deity, and have no more definite object of describing the Bhāgavata or any other cult as such. Even so, the description of Vishṇu as given in poems 3 and 4 by one Kaḍuvan Iḷa–Eyinan follows closely the description of Vishṇu as the Supreme in the Pāñcharātra text books, and the Nārāyaṇīya of the Mahābhārata as well. The inference would be possible that this description is based directly upon some of the Pāñcharātra texts which have come down to us, although this need not be considered absolutely necessary as the whole of the Nārāyaṇīya of the Mahābhārata before us was probably known at the time in the Tamil country. Whether the Nārāyaṇīya or any Pāñcharātra text-book was the source from which the inspiration was drawn by the Tamil poet, it is clear beyond doubt that the description of Tirumāl, the familiar name for Vishṇu, is closely analogous to the description that we get of the Supreme

14. Book V. II. 169–73, and Bk. XIX. ll. 7–10.
15. Bk. XI. II. 35–55 and ll. 90 ff.

Vāsudeva–Vishṇu in the Pāñcharātra text–books. It therefore becomes obvious that in the distant Tamil country, it was not merely the detail of worship, or mere mention of the names of Vāsudeva and Sankarshaṇa that are under reference, but something very much more than that, the *āgamāic* idea of the supreme character of Vishṇu. The description goes into all the details of the creation as given in the earlier chapters of the Paramasaṁhitā; and definitely refers to the four *vyūhas* and the *vibhavas*. There is the further statement of the character of immanence (*antaryāmitva*) clearly made in the poem. Another poem in the same collection, No. 15, makes a specific reference that Krishṇa and Baladēva are the deities installed in Tirumāl Iruṁ Śolai, and that poem is again by an author by name Iḷam–Peruvaḷudi. The names of these two authors are clearly those of castes other than that of the Brahman. The affix to the first name would indicate the hunter caste, and that of the second some association with the Pāṇḍyan family ruling over Madura. This poem 15 gives in circumstantial detail the features of Vāsudeva–Saṇkarshaṇa, so fully that it leaves us in little doubt that this worship had established itself in the remote south much earlier than the period to which the poem actually refers.

*The Pāñcharātra and the Tamil Āḷvārs*

If there had been such a detailed knowledge of the teachings of the Bhāgavata and the Pāñcharātra in the distant south, as is indicated in these references, it would naturally be expected that further references could be found in the later literature of the south. As a matter of fact, the *Bhakti* movement seems to have been in full blast in South India during the first millennium of the Christian era, the *Bhakti* of the Śaivas as well as of the Vaishṇavas. But we are concerned only with the Bhāgavatas and their *Bhakti*, and we have a number of indirect and direct references to this school of the *tantra* or the *śāstra* upon which this teaching had been based. The Āḷvārs were twelve in number, and were undoubtedly devotees of Vishṇu. Their devotion finds vent in poems of artistic merit and their unalloyed devotion is exhibited to the full. References to *nūl* which is the literal Tamil equivalent of the Sanskrit *tantra*, lies scattered through the works of the early Āḷvārs not only, but we get some elaborate references to what this actually stood for in the works of Tirumaḷiśai Alvār, whose two poems included in the Prabhandham, expound the teaching with greater elaboration than his three predecessors or contemporaries of this school. The whole of the teaching of the Āḷvārs, al

of them, is suffused with the teaching of this school of *Bhakti*, which is as we find it set forth in the *āgamaic* text-books, the *āgama* with which we are directly concerned, namely, the Paramasaṁhitā. Even the first Āḻvārs have direct references to the general principle inculcated in the work that unalloyed and single-minded devotion to Vishṇu in the simplest form possible is the most efficient for the attainment of salvation.[16] In fact they state it that the more elaborate forms of worship in the manner of the Veda and Vedic learning is all good for those that have the equipment for doing it; but, for actual attainment of salvation, that is not at all necessary for those who do not have the equipment. A far simpler method of devotion, the mere recitation of the names of God, is enough, provided only that that devotion is absolutely single-minded.[17] We have an explicit statement in Tirumangai Āḻvār that what the others perhaps speak of in general terms as *nūl* and *aṛam* alternatively, sometimes as *aṛanūl*, stands actually for *āgama* works, which are believed generally to have been the teaching of Vishṇu directly. The first stanza of the 6th section of the tenth ten of the Periyatirumoḻi, his major work in the Prabandha, does contain the statement "Our Lord who expounded elaborately to the world the Dharma Śāstra (*Aṛanūl*) in the form of Nara-Nārāyaṇa." This has reference certainly to the *āgama* works, which were originally expounded by Vishṇu to various people on various occasions, but primarily to Nārada, and were published to the world as they were through Nara and Nārāyaṇa, described as the sons of Vishṇu, two among his four sons, who reside habitually in an *āśrama* at Badari, and are regarded as having taught these to the world. The term *Aṛanūl* as such could be literally translated into Dharma Sāstra, or simply the *tantra* or treatise dealing with *dharma*. The Pāñcharātra that was taught by the Supreme Vāsudeva is certainly a way of life, a Dharma Śāstra, and, among the first that received the teaching from the Sun to whom the Supreme One taught it, were the seven *Prajāpatis* as they are called, the *Saptarshis*, and the eighth one who learnt it of the Sun was Svāyambhuva-Manu This Svāyambhava-Manu is said to have given the teaching to the world in the Śāstra that he taught as the original Mānava Dharma Śāstra.[18] It therefore becomes clear that, while the early Āḻvārs have more or less indirect referen-

16. 2nd Tiruvandādi. St. 38.

17. Ibid. St. 39 and similar passages in the works of the others.

18. M. Bh. Book XIII, Ch. 343 'S1.31 & 45. (Kumbhakoṇam Edn.).

ces to this, their teaching taken as a whole exhibits close similarity to the teaching of the Pāñcharātra. Among the later Āḻvārs, Nammāḻvār is much more elaborate and much more literary and artistic; but the essence of his teaching is almost exactly the same as that of the first Āḻvārs. The works of the other Āḻvārs including Āṇḍāl are of the same general character, so that we may say definitely that the teaching of the Āḻvārs is Bhāgavataic or āgamāic or Pāñcharātrāic in character. Tirumangai Āḻvār lived in the 8th century after Christ, and the other Āḻvārs go backward from him through five or six centuries in point of time–a period coeval with that of the Śaiva Aḍiyārs, the Nāyanmārs of the Siva school of *bhakti*. This direct statement from Tirumangai Āḻvār only confirms the general position and gives us a precisely pointed statement in regard to it.

*The Mahābhārata in the Tamil country in the S'aṅgam age*

Whence did this general knowledge come into the Tamil country to be so generally and elaborately incorporated in the literature of the school of Bhakti ? One source, and that is literary, is the Mahābhārata. The Śānti parva of the Mahābhārata has remained suspect as a later addition to the great epic. It is now generally admitted that the whole of the Mahābhārata in its present form consisting of a lakh of *ślokas* (*S'ata Sāhasrikā*) was known by the 6th century A. D. This does not depend merely upon literary evidence, but is found in an inscription of the Guptas (the Khoh copper plates inscription).[19] On this counting, it would be impossible to exclude the Sāntiparva as a whole from the scope of the *S'ata Sāhasrikā*, Mahābhārata. In the Tamil land itself, one of the earliest achievements of the Tamil Pāṇḍyas who established the Śangam in Madura, was the doing of the Mahābhārata into Tamil. A tenth century charter[20] referring to the early Pāṇḍyas, the Pāṇḍyas who lived and passed away with distinction, in the centuries anterior to the advent of a new dynasty of Pāṇḍyas, in the 6th century, make references to a distinguished Pāṇḍyan, victor over his enemies at a place called Talaiyālankānam. The story is that he destroyed the armies of his enemies, the Çholas and the Cheras at a place called Talaiyālankānam, and that was the prime achievement that made him famous. Along with this happens to be mentioned two other achievements of his of a civil, and not warlike, character; and they are said to be the establishment of the Śangam in Madura and the doing of the Mahābhārata

19. Fleet, C. I. I. Gupta Inscriptions.

20. The large Sinnamanūr Plates; S. I. I, Vol. III Pt. IV

into Tamil.[21] This last statement means that he got the Mahābhārata translated into Tamil, as the verb is in the causative without a doubt. We have the name of a well known author of the Śangam age who goes by the name Peruṁdēvan, and he is distinguished in this class of literature by being referred to as the Peruṁdēvan, who sang the Mahābhārata, that is, who made a versified translation of the Mahābhārata, *Pāratam Pāḍiya* Peruṁdēvan. We may therefore take it safely that the Bhārata was done into Tamil as a whole, and what is really material to our discussion is that this Tamil version included in all probability the Śānti parva of the Mahābhārata containing in it the *Mōkshadharma* particularly and the *Nārāyaṇīya*. If we could therefore take it that the doing of the Mahābhārata into Tamil in fact included the *Nārayaṇīya* portion, we could easily understand the Tamils of the age of the Āḷvārs having a fairly full knowledge of the teaching of the Bhāgavatas.

*The Sātvata movement and Bhgāavata worship*

There is another explanation for the prevalence of Bhāgavata worship so far out as distant South India. This form of worship, there are good reasons for believing prevailed as the form of worship among the people who came to be known from very early historical times as the Sātvatas.[22] Their general adoption of this form of worship and their carrying it over with them wherever they went seems to have been one of the potent causes of the outspread of this form of worship over this vast extent of country. The Sātvatas were associated with the Purus, one of the Vedic tribes, whose name occurs in conjunction with those of the Bharatas. When they moved out from the region of the Śūrasēnas owing to the war of extinction the Śūrasena ruler and his ally, the ruler of Magadha, Jarāsandha, waged against them, they are said to have betaken themselves to the western frontier or rather south-western frontier of the Kuru-Pāñchāla region finally. In the course of this migration various sections of these people seem to have settled down in the region of Malva and the farther south, and therefrom spread over the whole of northern Dakhan and the region of the Konkan. Some of these seem to have moved further southward also, as among the early peoples of South India we find classes bearing names Āyar, Anḍar, Iḍaiyar, all of them communities of cattle-rearers, corresponding more or less to the later Ahirs, the Ābhiras of Sanskrit literature. This movement of the Sātvatas dates back to earlier than

21. Indian Historical Quarterly, Vol. IX, p. 63ff.
22. Proceedings of the 2nd Oriental Conference, Calcutta, pp.351 ff.

*The Bhagavad-Gitā and the Pāñcharātra:—*

The next point for consideration is the position that the Gitā occupies in the development of this school. The Gitā has been for long the subject of study both in the East and in the West, and has received much attention at the hands of critical scholars. Various theories had been advanced in regard to its character, and its position in the Mahābhārata as a whole. It is hardly necessary for us to traverse the whole ground here. Now that we have a handbook of the Pāñcharātra of the general character of the Paramasaṁhitā, we are in a far better position to compare the Gitā as a whole with the Bhāgavata-Pāñcharātrāic teaching incorporated in this work, and arrive at important conclusions. Even a very cursory reading would show similarity of teaching between the two too close to be neglected and regarded as accidental. The nature of the teaching as well as the details point to the affiliation of the one with the other. The interesting question would arise as to which of the two might be regarded as the original, the general Pāñcharātrāic teaching, or the Bhagavad Gitā. By general Pāñcharātrāic teaching we do not mean what is actually stated in any text of the Pāñcharātra, but the actual general principles underlying the teaching. As in the case of most departments of Indian literature, there must have been a body of Pāñcharātrāic teaching probably handed down from teacher to pupil and practised more or less generally by the people before the teaching gets to be formulated in handbooks for the teaching of this system. So whether the Pāñcharātra books which have become available to us be later or earlier will not affect the antiquity of the Pāñcharātrāic teaching. What is material to our purpose is the antiquity of the Pāncharātra in general, and not the actual age of any particular text book. The question then reduces itself to determining whether the Gitā follows the Pāñcharātra teaching, or the Pāñcharātra follows the Gitā teaching.

*The Pāñcharātra and Vaidika ritualistic teaching:—*

The problem of an original Gitā, subsequently inflated by additions and interpolations, does not concern us for the present. The problem whether there was an epic Gitā elaborated by additions of doctrinal teaching of various kinds into the present form of the work is a problem which has to be considered separately. We are concerned here with the whole of the Gitā as it is, and its teaching as a whole, which would naturally involve consideration of the form of the Gitā and its authorship and antiquity. It is often assumed that the Gitā text as it is, was teaching original to the work

itself, and was taught for the first time in the work by Krishṇa of Dvārakā, the Mahābhārata hero. This assumption would naturally fix the date of origin of the Gītā to the Mahābhārata. In a discussion of the Pāñcharātrāic teaching and its relation to the Gītā we have certainly to consider how far this position that the Gītā teaching was originated by Krishṇa is in consonance with what we know of the Pāñcharātra teaching. By all accounts, in the large variety in which they have come down to us, the teaching of the Pāñcharātra is ascribed to the Supreme deity of the Bhāgavatas, Vāsudéva, later on identified with Vāsudéva–Krishṇa leading to very important conclusions in regard to the nature of the Pāñcharātra itself. It has been regarded in consequence that the Pāñcharātra was non–Brāhmaṇic in point of character and Kshatriya in its origin, and therefore a Protestant school of teaching to Brahmanism, as in fact Buddhism and Jainism are. While we do not feel that it is necessary we should discuss that problem here, we may just remark in passing that while the Pāñcharātra, as it has come down to us, distinctly does make provision for the religious needs of the four *varṇas*, at any rate specifically and distinctly, it would be hard to postulate from the texts themselves anything anti-Brahmanical in point of character. Even the much objected Vedic rituals, which certainly were exclusively the monopoly of the Brahmans, not withstanding the fact that the actual purpose of these rituals and the merit accruing therefrom had always been for the benefit of the community as a whole, were never regarded as of benefit only to the Brahman community. Therefore the ascription of anything anti–Brahmanical to the Pāñcharātra seems on the face of it unwarranted. Leaving that question aside, there is still left the question how far the ritualistic performances of the Veda could be regarded as efficacious for achieving the ultimate ends of man. The ritualistic side of the Veda seems obviously intended to propitiate various deities, and it may ultimately be the Deity, with a view to the attainment of benefits of a limited character and not the ultimate benefit of what the Sanskritists call *niḥśréyas*, the ultimate salvation. It is there that the Pāñcharātrāic teaching might be held to come into conflict with the Vedic ritualistic teaching. We find this difference noted with a certain amount of emphasis at the very outset of the Gītā, thus lending colour to the conclusion that it was a Kshatriya protest against the Brahmanical claims.

*Krishṇa-Dêvakīputra, a student of the Pāñcharātra:—*

Leaving that aside we come to the question that the Krishṇa of the Mahābhāratra is referred to even in an early work such as the Chandōgya Upanishad as Krishṇa Dèvakīputra, which would imply Krishṇas other than this Dèvakīputra, as perhaps well known persons; the compound name Krishṇa-Vāsudèva, Krishṇa, the son of Vasudèva would similarly imply other Krishṇas besides this particular one. The Chandōgya Upanishad itself recognises that this Krishṇa-Dèvakīputra took his religious teaching from a certain *Rishi* Ghora Āṅgirasa. This *Rishi* Ghora of the Āṅgirasa *gotra* which is what the title would mean, was a descendant of the *Rishi* Āṅgirasa, the most distinguished member of the Aṅgirasas being Brihaspati, and, as such, came into the hereditary line of teachers beginning with Brihaspati, the Āṅgirasa, to whom the Pāñcharātra teaching was given charge at one stage. Presumably therefore Krishṇa-Dèvakīputra had learnt this Bhāgavata teaching, whatever that be, from Ghora Aṅgirasa of the school of the Pāñcharātras. This at once establishes that he was certainly not the originator of the teaching, however distinguished he might have become as the expounder of that teaching later on.

*Para-Vāsudêva the teacher of the Pāñcharātra in the Gītā itself:—*

The references to the name Vāsudèva in the metrical *sūtras* of Pāṇini, (IV. 3. 95-98) and Patañjali's interpretation likewise, both of them make it clear that these had some conception of a divine Vāsudèva and Vāsudèva-worship apart from Krishṇa-Vāsudèva. Therefore the acceptance of a Para-Vāsudèva as the originator of the Pāñcharātrāic teaching as writers of old believed, seems to be a fairly correct position. This is borne out by a statement made by Krishṇa himself in the Bhāgavad Gītā at the beginning of chapter IV, where he makes the reference that He taught this "Yoga of Pāñcharātra" to Vivasvān, the Sun, and that the Sun taught it to Manu and Manu to Ikshvāku; and then the statement follows that this in course of time had been forgotten. He takes it up in the third s'loka that "I am He who now imparts to you that old teaching." Though the question here is made clear that the person who taught the Sun was an old entity, and that Krishṇa now teaches Arjuna the same teaching, Arjuna does raise the point how it could happen that Krishṇa living in his time could teach this to the Sun who taught Ikshvāku. This would imply a comparatively large number of generations anterior

to Arjuna, and hence the question. Then Krishṇa gives the explanation, or rather, he is driven to the explanation, that "unborn though he be, he does generally come many times into the world according to need." That should be held to be decisive that Krishṇa-Dèvakīputra the friend of Arjuna and the teacher of the Gīta to him, was a person quite different from the Para-Vāsudéva, the originator of the Bhāgavata and the Pāñcharātrāic teaching. This idea of a supreme Vāsudèva seems inculcated by Krishṇa in VII, 18 as well. So the evidence of the Gītā itself is to recognise a separate entity, Para-Vāsudèva as distinct from Krishṇa-Vāsudéva often spoken of as Vāsudéva as he was an *Avatār* of the original Para-Vāsudéva. All the literature of the Pāñcharātra, direct and indirect, speak of the Supreme in the one form or the other, particularly the more general class of writings than the set Pāñcharātrāic texts. This position of the Gītā therefore seems confirmatory of what is said in the Nārāyaṇīya section of the Mahābhārata in regard to the Pāñcharātra itself, its origin and the general tenor of its teaching.

*Gītā, a manual of Pāñcharātra teaching:—*

In regard to the Gītā itself, it is hardly necessary to take up the question of an original Gītā and its subsequent growth. This investigation initiated by Professor Jacobi and taken up later on by Professor Garbe has been continued in a recent treatise by Professor Otto, the author of Mysticism, Eastern and Western. He starts with the thesis that there was an original epic Gītā forming an integral part of the Mahābhārata, and not intended to teach anything religious. The religious teaching in it is in consequence relegated as interpolations, and therefore later accretions to the original texts. That hardly concerns us, as we are primarily concerned here with the Gītā as a religious manual, and as such we have to take the Gītā in its entirety. No explanation therefore is required for passing over this aspect of the question here. We are more directly concerned with the Gītā as a manual of religious teaching, and are primarily concerned with its position as a text book of a particular school of Vaishṇavism, whether it should be called Pāñcharātra as such, or by any other name such as the Bhāgavata. Considered as such, it would be quite clear that the Gītā is a whole manual teaching *Bhakti* as the most efficacious method of attaining to salvation, and as such, and as inculcating Vishṇu *Bhakti* specifically, it could be regarded, and has been so regarded, as a manual of the Pāñcharātra school. As such and taken as a whole, the similarity between the Pāñcharātra teaching, and the teaching of the Bhagavad

3

Gītā from the doctrinal point of view is so close that one cannot resist the conclusion that it was intended to be a manual of the Pāñcharātras. It is hardly necessary in this context to go into an elaborate investigation to prove this, as it would be quite obvious to even the most ordinary reader. In the *Bhakti* school of South Indian Vaishṇavism, it is actually taken as such, and wherever we find references, these merely go to establish the truth of this statement. This is in a way confirmed by the statement of Śrī Krishṇa in chapter IV of the Gītā quoted above, which seems almost a repetition of the statement contained in the Nārāyaṇīya section of the Śānti Parvan of the Mahābhārata, where the Pāñcharātrāic teaching is referred to as "Harigītam Purātanam"[27] sung of old by Hari, which would mean that the teaching was actually given to the world by Hari himself in time primeval. A full study of the Pāñcharātra teaching therefore would involve a study of the text of the Pāñcharātra as in the Paramasaṁhitā, as perhaps a good example of a full manual, in comparison with the Gītā on the one side, and the Mōkshadharma of the Mahābhārata leading ultimately to the Nārāyaṇīya. Such a study may involve chronological incompatibilities in the present state of opinion regarding the chronology of the Mahābhārata itself and the Gītā. But without a study like that, it is hardly possible to arrive at any definite conclusions. The Pāñcharātra is a growing tradition, and without a thorough-going study of this tradition as incorporated in the Mōkshadharma of the Mahābhārata involving a study of the Sāṅkhya, Yōga and the modifications that these underwent as well as the relations between the position of Yājña-valkya as innovator and his teachers before him, no definite conclusion in regard to the doctrinal position would be possible.

*Pāñcharātra is Vaidika in character:—*

The general account of the Pāñcharātra as given in the Mōkshadharma chapter gives the impression that the Pāñcharātra as a system is presented there as meeting the general needs of humanity at large, and is intended to explain the general position of the relation of man to God. It starts from a study of the Sāṅkhya and the Yōga, and proceeds therefrom to the teaching of other systems reaching ultimately to that of the Pāñcharātra. The term Sāṅkhya receives the explanation that it is nothing more than a careful or critical examination, rather than anything more technical, as it is

27. M. Bh. XII. 348 s'l, 31-34; 156-10.

generally understood. One often comes upon statements that there is no difference between the Sāṅkhya and Yoga, as is too often assumed in recent critical discussions. We are led on gradually through a series of discussions to the view that there really is no contrariety or opposition between the orthodox Vaidic teaching as a whole, and the Pāñcharātra except the differences due to human capacity and achievement in this department of human activity. The Mahābhārata expounds the differences and arrives at last to the conclusion, in its own characteristic way, that the Pāñcharātra marks the head and crown of the God-given teaching of the Veda itself. Unfortunately, however, modern discussions, Indian and European, have attempted to trace not merely a distinction, but even a contrariety between the Vaidic teaching and the Pāñcharātra as such. There is a school even of Indian opinion which regards the Pāñcharātra as outside the fold of the Veda. In regard to this, we need say no more than to refer to the passages of the Śrī Bhāshya where Rāmānuja refutes the opinion expressed by Śaṅkara in his Bhāshya.[28] Rāmānuja here makes quotations from the Pāñcharātra text books, of which he mentions three, the Paushkara Saṁhitā, the Sātvata Saṁhitā and the Parama Saṁhitā. The two passages that he quotes from this last work have reference to the fundamental position of the Pāñcharātra as such, and perhaps exhibits the importance of this work in the estimation of Rāmānuja himself. In this particular, Rāmānuja is not the first of the Āchāryas. The Parama Saṁhitā is referred to, and quoted with approval, by Yāmunāchārya before him in his Agama Prāmaṇya, and that receives of course further support from Vèdānta Desika later. It is hardly necessary to labour the point further here so far as that particular part is concerned. The actual claim of the Pāñcharātra works themselves, it must be pointed out, is that it is based on the Veda itself, and the claim is made that it is based entirely upon a particular Śākhā of the Veda called Ekāyana based upon one of the redactions of the Yajur Veda. Ekāyana is sometimes described as at the head of the Veda itself as a whole. This Ekāyana is under reference in the passage in the Chandōgya Upanishad where Nārada tells Sanatkumāra that that is among the literature that he had already studied. Later writers beginning with Madhvāchārya have no doubt that the Ekāyana is Pāncharātra, and that statement finds support in the Mahābhārata. The Chandōgya Upanishad itself seems to make the position more or less clear. Further references are given in the Sanskrit introduction that follows.

28. II. 2. 42.

*Pāñcharātra, God-given and not of human origin:—*

The claim is made in the Mahābhārata that the Pāñcharātra is of equal authority with the Veda as being *apaurushéya* (God-given and not man made) unlike the other systems with which it is brought into comparison. Whatever interpretation the modern critic may put upon this supra-human character of the teaching, the teaching goes back undoubtedly to the times of the Upanishads, the oldest among them, and therefore anterior to Buddhism certainly and Jainism as well. The teaching of *ahiṁsā* of the Pāñcharātrins is much more emphatic than that of the Buddha, although in origin both perhaps sprang from a natural objection to the immolation of victims in sacrifices conducted in the name of religion. While Buddhism perhaps remained content with prohibiting it only so far, Jainism and Pāñchāratraism prohibit killing absolutely. The antiquity of the Pāñcharātra therefore gets established as beyond a doubt on traditional Indian evidence. Whatever the actual form of the teaching, it had established itself in vogue, perhaps in the days of the Brāhmaṇas, and is clearly in evidence in the Upanishads; and perhaps it got to be formulated in text books, it may be, in the age of the Sūtras. Hence the name Bhakti Sūtras given to the teachings of Nārada and Śāṇḍilya, the two principal exponents of this school of religious thought.

Coming to the Parama Saṃhitā itself, we stated already that, unlike the other treatises on the subject, it is a general handbook on the principles of the Pāñcharātra, and so far as the text of it goes, it does not seem to have reference particularly to any one temple. The context as well as the import of the quotations made by Rāmānuja seem to imply that this is really a general work on the Pāñcharātra principles. We may therefore have to refer it to comparatively early times. Vishṇu-worship of the Pāñcharātra kind, and Vaishṇava temples were known in the 2nd and perhaps 3rd century B. C. Although we have not come upon any direct reference of an indubitable character for temple worship in earlier times, there is nothing whatsoever of a definite character against such an assumption. The work therefore seems to be referable to about the same early time, if not earlier. This may find support in the fact that the Dharma Śāstra of Manu - it may be the original Dharma Śāstra - is a handbook of the Pāñcharātra type, as being more or less a handbook which lays down the way of life of an individual going through life with a view to the achievement of the ultimate end of human existence, *niḥśréyas*, by freeing oneself from the cycle of births and

attaining to the position of similarity and proximity to God Himself. The close similarity between the Paramasaṁhitā as a Pāñcharātra handbook and the Bhagavad Gītā as it has come down to us as a manual of the Pāñcharātra Vaishṇavism would only go to confirm this in a general way notwithstanding the detailed modern criticism, which would ascribe the Gītā to various dates. Of course, the determination of this question with precision would involve a discussion of the position of the Śānti Parva in the Mahābhārata and of the chronology of the Mahābhārata itself. That question is too large for discussion here. We leave that subject there therefore till the larger question of the Mahābhārata could take definite shape. A reference to the *tattvas* as detailed in the Parama Saṁhitā will show that the Parama Saṁhitā makes a total of only 25 of these, while in the Śānti Parva of the Mahābhārata this is the actual number of the *tattvas* recounted till we come to Yājñavalkya's enunciation of these in the Śānti Parva, chapters XXIII–XXIV, ( See S. N. Das Gupta's History of Indian Philosophy, Vol. II pp. 471 ff). It will be found that Yājñavalkya is led on, in the course of a discussion, to postulate a 26th *tattva*, making the Purusha into two, the Kēvala Purusha or the Supreme Purusha, and the Purusha contaminated by association with the Kshētra or Prakṛiti. We do not find anything analogous to it in the Parama Saṁhitā of the Pāñcharātra. Reference may here be made to Pāṇini (IV. 3.105) regarding the later character of Yājñavalkya as compared with others whose names have come down to us as originators or writers of the Brāhmaṇas. Whether we would be warranted in actually regarding the Parama Saṁhitā older on this ground alone may well be left over for further investigation. The antiquity of the Pāñcharātra nevertheless is clear from this. Throughout the discussions regarding these, the terms Bhāgavata and Pāñcharātra are used as synonyms, the one of the other.

In many of the references made above to earlier literature, the Bhāgavatas appear as one group of people. It seems likely that, under that general name, a number of groups of people of kindred thought and practice in religion was included. Bühler held the Ajīvikas as a sect of the Bhāgavatas. But in South India the Ājīvikas are grouped along with the Nirgranthas, who are regarded as a section of the Jainas. The Ajīvikas seem to have constituted a sufficiently important and respected group, as we come upon references in inscriptions to a special levy called *Āśuvikaḷ kāśu*, revenue raised in cash for the benefit of the Ājīvikas. The association

of the name in inscriptions would perhaps indicate some kind of Jain affiliation, though there is absolutely nothing to debar their having been other than Jain in point of religion. But we have a clear statement in the Harshacharita of Bāṇa, who certainly must be given credit for knowing what he actually states in the work, that among the large group of forest livers-not all of them necessarily ascetical–we find the Bhāgavatas and the Pāñcharātrins mentioned separately. Not only that; but the groups are divided by a certain number of other names coming in between. The commentator Sïṅkarārya renders the Bhāgavatas as Vishṇu–Bhaktas, and explains the Pāñcharātraka as Vaishṇava *Bhéda*. Perhaps therefore the Bhāgavata sects referred to in Jain, Buddhist and Hindu authorities have reference to a number of groups of Bhaktas or devotees of Vishṇu, and, if they were so, whether the Ājīvikas could be brought under this grouping as a sect of the Bhāgavatas becomes possible. Whatever that be, early in the 7th century, Bāṇa had knowledge of a large number of sects of forest livers. Among them two important groups clearly distinguishable, namely, the Bhāgavatas and the Pāñcharātrikas, both worshippers of Vishṇu were among the innumerable groups of forest–livers in the glades of the Vindhyan forests, each following its own teaching and adopting, all of them, a comparatively similar mode of life. In his days therefore, we would be warranted in inferring that the Bhāgavata cult prevailed in more than one form with the usual division of teachers and followers. Naturally therefore it would not be difficult to imagine that this was a comparatively elarge sect in civil society, apart from forest livers, and therfore that the doctrine or teaching of the Pāñcharātra exercised considerable influence and had a large following. Such an inference would be in keeping with the importance attached to this group of people and their opinions from the days of Śaṅkara onwards. What is really to our purpose is that about this time their teaching should have received a certain amount of formulation and codification; and there must therefore have been text books to make the teaching popular among the large number of followers of the creed. Very many of the Pāñcharātra handbooks, or Saṁhitās, that we know of, may have come into existence, and might have had considerable vogue at this time, though some of the larger treatises may have been written later. But the essential point for us is the possibility of an early text book like that of the Paramasaṁhitā, and that seems warranted by the general light that these details throw upon the position of the Bhāgavatas and Pāñcharātrins as Vishṇu worshippers. While therefore we

are not in a position definitely to ascribe a precise date to the Paramasaṁhitā, it is fairly clear that it is a very early handbook of a general character, and therefore of high authority to be quoted in discussions on the general character of the teaching of Pāñcharātra.

It will be seen from the above discussion that the Bhakti school of the Vaishṇavas goes back to great antiquity, and is a school of thought which exercised very considerable influence over other sects which had attained to historical fame, among them prominently Jainism and Buddhism. This position is certainly in keeping with what obtained in the Tamil country where, in the earliest extant Tamil literature, we find clear references not only to the worship of Krishṇa and Baladéva, but more or less to the general tenets of the *āgamāic* teaching, as in the Paripāḍal. A detailed analysis of the poems bearing on Vishṇu would indicate considerable affiliation to the Paramasamhita in respect of details, although it is possible, as we have stated already, that the detailed knowledge of the Pāñcharātra possessed by the Tamils may have been got from the Śānti-Parva of the Mahābhārata which had, in all probability been done into Tamil pretty early. The Aḷvārs whose time ranges from the 3rd to the 8th century have clear, and unmistakable and detailed references to the teaching of the Pāñcharātra as such, culminating in the specific statement of the Pāñcharātra having been taught through "Nara and Nāraṇa", and be of the character of a general way of life, Dharmaśāstra, as it is called in Sanskrit. It must have had a continuous history in the Tamil land already, enabling Rāmānuja to quote authoritative text books and among them Paramasaṁhitā for one, for refuting a contrary opinion. It is the teaching of these āgamas generally that contributed largely to widening the sphere of the Vedic religion, giving it a popular form, and making it much less technical than the ritualistic *Vaidik* teaching of the Brāhmaṇa literature. No extraneous influences or copying from outside is needed to explain this popular character, and there is hardly justification for regarding the Pāñcharātra in particular as non-Brahmanical teaching, sometimes even described as anti-Brahmanical. It is this particular way of popularising that has given to modern Vaishṇavism the wide scope and continuity of practice. This teaching that had received already form and shape got to be popularised by the writings of the Aḷvārs and more regularly formulated and incorporated in the Vaishṇava teaching by the work of Rāmānuja and carried to the north and spread out into the various regions of Northern

India, modifying itself to have effective appeal as in the introductory statement in the Padma Purāṇa and the general statement in the Śri Bhāgavata. It has thus become a living fountain from which all kinds of people could draw to quench their thirst for the consolations of religion, and prevails in one form or another across the whole width of the continent from the frontier hills to the Bay of Bengal, and from the Himalayas southwards throughout the whole country. In certain regions of this south, its popularity is shared by almost the kindred cult of the Śaiva āgamas, which certainly is no less a Bhakti cult than the Pāñcharātra.

श्री

# प्रस्तावना

श्रीमते लक्ष्मीहयवदनपरब्रह्मणे नमः।

भो भो आर्याः प्रज्ञासमुन्मिषितधिषणाः पण्डितप्रकाण्डाः वेदवेदाङ्गतत्त्वज्ञाः नैगमामोदमुदितहृदयाः श्रूयते चाद्यावधि आगमैकवेद्यो भगवान् लोकपावनः सर्वेश्वरः श्रियःपतिः परमात्मा जगदेककारणं मुख्यं तत्त्वमिति।

समुन्मिषति चास्माकं तत्र कापि महती जिज्ञासा कश्चायमागमः। सवैदिक उत अवैदिकः। किंमूलश्चायमागमः कति च भेदास्तस्य। के वा प्रवर्तयितारः इति च। आगमो नाम आङित्युपसर्गात् गम् धातोः अच्प्रत्यये निष्पन्नः तन्त्रशास्त्रस्वरूपार्थावबोधकः। तथा चोक्तम्—

आगतं पञ्चवक्त्रात्तु गतं च गिरिजानने।
मतं च वासुदेवस्य तस्मादागममुच्यते॥
सृष्टिश्च प्रलयश्चैव देवतानां तथार्चनम्।
साधनं चैव सर्वेषां पुरश्चरणमेव च॥
षट्कर्मसाधनं चैव ध्यानयोगश्चतुर्विधः।
सप्तभिर्लक्षणैर्युक्तं त्वागमं तद्विदुर्बुधाः॥ इति।

किं च। आगमस्य पारम्पर्यक्रमागताचारानुव्यञ्जकत्वमवगम्यते महाभारते सहस्रनामाध्याये। यथा—

सर्वागमानामाचारः प्रथमं परिकल्प्यते।
आचारप्रभवो धर्मो धर्मस्य प्रभुरच्युतः॥ इति॥

स चायमागमः नारदशाण्डिल्यमार्कण्डेयादिमहर्षिभ्यः श्वेतद्वीपवासिभिः सनकादिभिः श्रीमतो नारायणादवगत्य उपदिष्ट इति सुचिरं सुदृढं च बहुधा जोघुष्यते॥

हारीतश्च अस्यागमस्य परिदृश्यमानवेदचतुष्टयसमानाकारत्वं स्वीयधर्मशास्त्रे प्रकटयति। यथा—

अथातो धर्मं व्याख्यास्यामः । श्रुतिप्रमाणको धर्मः । श्रुतिश्च द्विविधा । वैदिकी तान्त्रिकी चेति ॥ इति सूत्रयन् हारीतः श्रुतेर्वैदिकतान्त्रिकत्वेन द्वैविध्यं वर्णयति । एतेन वेदतन्त्रयोः सोदरत्वं सुस्पष्टं भवति । अतः वेदे यादृशी प्रामाणिकी बुद्धिः तत्त्वविदां तादृश्येव तन्त्रेऽपीति निर्विवादमवगम्यते । अन्यच्च मनुस्मृतौ प्रथमाध्याये दशमश्लोकस्य व्याख्यानावसरे कुल्लूकभट्टः—

इदानीमागमप्रसिद्धं नारायणशब्दार्थनिर्वचनेन उक्तमेवार्थं द्रढयतीति अवतरणिकां कुर्वन् 'आपो नारा इति प्रोक्ता आपो वै नरसूनवः । ता यदस्यायनं पूर्वं तेन नारायणः स्मृतः ॥ इति पद्यं व्याकरोत् । एतेन च आगमस्य स्मृतेरपि प्रबलप्रमाणत्वमवगम्यते ॥

सचागमः एकायनवेदमूल इति परमं तत्र तत्र पञ्चरात्रग्रन्थेषु उद्घुष्यते । यथा ईश्वरसंहितायां—

पुरा तोताद्रिशिखरे शाण्डिल्योऽपि महामुनिः ।
समाहितमना भूत्वा तपस्तप्त्वा सुदारुणम् ॥
द्वापरस्य युगस्यान्ते आदौ कलियुगस्य च ।
साक्षात् संकर्षणाल्लब्ध्वा वेदमेकायनाभिधम् ॥
सुमन्तुं जैमिनिं चैव भृगुं चैवोपगायनम् ।
मौञ्जायनं च तं वेदं सम्यगध्यापयत् पुरा ॥
एष एकायनो वेदः प्रख्यातः सर्वतो भुवि ।
दुर्विज्ञेयो दुष्करश्च प्रतिबुद्धैर्निषेव्यते ॥
श्रृणुध्वं मुनयः सर्वे वेदमेकायनाभिधम् ।
मोक्षायनाय वै पन्था एतदन्यो न विद्यते ।
तस्मादेकायनं नाम प्रवदन्ति मनीषिणः ॥ इति ।

एवमेव पारमेश्वरसंहितायां च प्रथमाध्याये—

शाण्डिल्यः—

यस्तु सर्वपरो धर्मो यस्मान्नास्ति महत्तरम् ।
वासुदेवैकनिष्ठस्तु देवतान्तरवर्जितः ॥

तज्जिज्ञासा भगवती तदा त्वाविरभून्मम ।
ततोऽत्र पर्वतश्रेष्ठे तपस्तप्तं मयोत्तमम् ॥
अनेकानि सहस्राणि वर्षाणां तपसोऽन्ततः ।
द्वापरस्य युगस्यान्ते आदौ कलियुगस्य च ॥
साक्षात् सङ्कर्षणात् भक्तात् प्राप्त एष महत्तरः ।
एष एकायनो वेदः प्रख्यातः सात्वतो विधिः ॥
दुर्विज्ञेयो दुष्करश्च प्रतिबुद्धैर्निषेव्यते ।
मोक्षायनाय वै पन्था एतदन्यो न विद्यते ॥
तस्मादेकायनं नाम प्रवदन्ति मनीषिणः । इति ॥

तत्रैव अस्य वेदस्य मूलवेदत्वं प्रकृतिवेदत्वं च प्रतिपाद्यते । यथा—

मूलश्रुतिं यथावच्च ऋषयोऽध्यापितास्तु तैः ।
ततस्ते ऋषयस्त्वष्टौ लोकानां हितकाम्यया ।
श्लोकानां शतसाहस्रैः मूलवेदं निरीक्ष्य च ।
तथा दिव्यानि तन्त्राणि सात्वतादीनि चक्रिरे ।
अस्मात् शास्त्रं तु तन्त्राख्यमस्मान्मन्वादयोऽपि च ॥
धर्मशास्त्राण्यनेकानि करिष्यन्ति यथातथम् ।
अन्येषामपि शास्त्राणां योनिरेतद्भविष्यति ॥ इति ।
ऋगादिमन्त्रास्सर्वेऽपि तथा चास्मिन्प्रकीर्तिताः । इति ।
एष प्रकृतिवेदाख्यो वासुदेवैकगोचरः ।
प्रवर्तते कृतयुगे ततस्त्रेतायुगादिषु ।
विकारवेदास्सर्वत्र देवतान्तरगोचराः ।
महतो वेदवृक्षस्य मूलभूतो महानयम् ।
स्कन्धभूता ऋगाद्यास्ते शाखाभूतास्तथा मुने ।
जगन्मूलस्य देवस्य वासुदेवस्य मुख्यतः ।
प्रतिपादकतासिद्धा मूलवेदाख्यता द्विज ॥

इति च प्रतिपादनात् । अस्य एकायनवेदस्य सर्ववेदानां मूलत्वं जगत्कारणभूतस्य वासुदेवस्यैव मुख्यतया प्रतिपादनात् प्रकृतिवेदत्वमिति च सुस्पष्टमवगम्यते ॥

किं च छान्दोग्योपनिषदि भूमविद्यायां-ऋग्वेदं—भगवोऽध्येमि यजुर्वेदं सामवेद-मथार्वणं वाकोवाक्यमेकायनं चेति । तत्र एकायनशब्दः एकायनवेदबोधक एव ।

तस्य एकायनशब्दस्यार्थः पुरुषसूक्ते प्रस्फुरति । 'नान्यः पन्था अयनाय विद्यते' इत्यत्र अन्यशब्दस्य मुख्यार्थवाचकत्वात् 'एके मुख्यान्यकेवलाः' इति नैघण्टुकवचनेन एकमुख्यान्यानां समानार्थकत्वात् मोक्षाय मुख्यायनोपदेशको वेदः एकायन इति ।

अयं चैकायनो वेदः काश्मीरागमप्रामाण्यप्रणेत्रा भोजराजेन ततः पूर्वतनैर्भगवद्भिर्यामुनार्यवर्यैश्च स्वीयागमप्रामाण्यग्रन्थयोः प्रामाण्यपदवीमारूढ इति समर्थितः।

अतो नात्रास्माकमवकाशः ।

तथा च पाञ्चरात्रसंहितानां सर्वासां एकायनवेदमूलकत्वं भगवद्वासुदेवैकपरत्वात् भगवदाराधनाङ्गत्वं चावगम्यते । तस्मात् एकायनशाखामवलम्ब्यैव प्रादुरभूवन् पाञ्चरात्रिकाः इति तत्र तत्र महाभारते सुस्पष्टं भवति । त एव भागवता इति प्राक्तनाचार्यैः भगवद्यामुनमुनिप्रभृतिभिरभियुक्तैश्चान्यैः श्रीशंकराचार्यप्रभृतिभिः स्वीयस्वीयग्रन्थेषु विमृश्यन्ते ।

अस्य पाञ्चरात्रमतस्य भागवतमतमिति कथमिति चेत् भगवच्छब्दार्थभूतषाड्गुण्यपरिपूर्णभगवद्वासुदेवैकप्राधान्यप्रतिपादनात् ।

अत्र च पाञ्चरात्रशास्त्रे ये गर्भाधानादिदाहान्ताः संस्काराः प्रतिपाद्यन्ते ते च विभिन्नशाखाध्येतॄणां आपस्तम्बबोधायनगौतमादिप्रवर्तितसंस्कारसमानाकारतया प्रमाणत्वेनैवोपादेयाः । नोचेत् स्वगृह्योक्तानुष्ठातॄणां गृह्यान्तरोक्तानुष्ठातृत्वेन अब्राह्मण्यप्रसङ्गः प्रसज्येत । एतेषां एकायनश्रुतिमूलकत्वात् ।

किं च पाञ्चरात्रे ये वा विधीयन्ते भगवदाराधनोपयुक्ताः पञ्चसंस्कारादिदीक्षादयः संस्कारविशेषाः तेऽपि प्रकृतप्रसिद्धवेदाविरुद्धाः तत्प्रतिपाद्याश्च ।

तथा हि वेदे न कुत्रापि पाञ्चरात्रप्रतिपाद्यानां भगवदाराधनतदङ्गदीक्षादिसंस्काराणां प्रतिषेधः श्रूयते । प्रत्युत वेदोपब्रह्मणभूतस्मृत्यादौ पाञ्चरात्रोदितमन्त्रकलापस्यापि ग्रहणं परिदृश्यते । यथा—

अलाभे वेदमन्त्राणां पाञ्चरात्रोदितेन वा । इति ।

अनेन वेदापेक्षया पाञ्चरात्रस्य संपूर्ण क्रियाङ्गत्वं च व्यज्यते । वेदे यत्र कुत्रापि लक्षणया व्यञ्जनाया वा क्वचन पाञ्चरात्रोक्तसंस्कारविरुद्धत्वं प्रतिपाद-यितुं परैः आरभ्येत तदा तत्तत्प्रदेशे पूर्वापरपर्यालोचनया ऐककण्ठ्यमार्गेण समाधिः साधनीया ।

तेषां संस्कारविशेषाणां प्रकृतवेदप्रतिपाद्यत्वं च ऋग्वेदीयबाष्कलशाखायां

'प्र ते विष्णो अब्जचक्रे पवित्रे जन्माम्बोधिं तर्तवे चर्षणीन्द्राः ।

मूले बाह्वोः दधतेऽन्ये पुराणलिङ्गान्यङ्गे तावकान्यर्पयन्ति' ॥ इति ॥

यजुषि कठशाखायां–

'धृतोर्ध्वपुण्ड्रः कृतचक्रधारी विष्णुं परं ध्यायति यो महात्मा

स्वरेण मन्त्रेण सदा हृदि स्थितं परात्परं यन्महतो महान्तम्' । इति ॥

यजुषि बृहदारण्यके अथर्वणि सुदर्शनोपनिषदि च– 'निचिक्षेप सुषणं भूरि तेजः प्रधर्षति दिवानक्तं बिभृयुस्तज्जनासः' । इति ॥

ऋचि साम्नि च 'चमूषच्छ्येनः शकुनो बिभृत्वा गोविन्दुं द्रप्स-आयुधानि बिभ्रत् । अपाभूमिं सचमानः समुद्रं तुरीयं धाम महिषो विवर्ति' ॥ इति ॥

अथर्वणि–

एभिर्वयमुरुक्रमस्य चिह्नैरङ्कितो लोके सुभगा भवेम । तद्विष्णोः परमं ये गच्छन्तीह लाञ्छिताः' ॥ इति । एवं ऋग्वेदखिले–

'चक्रं बिभर्ति वपुषाभितप्तं बलं देवानाममृतस्य विष्णोः । स एति नाकं दुरिता विधूय प्रयान्ति यद्यतयो वीतरागाः' । इति । साम्नि च-

'पवित्रमित्यग्निः । अग्निर्वै सहस्रारः । सहस्रारो नेमिः । नेमिना तप्ततनुः ब्रह्मणः सायुज्यं सलोकतामाप्नोतीत्युपनिषत् ।' इति ।

यजुषि काठके- 'चरणं पवित्रमित्यारभ्य सुधितां दधात्वि'त्यन्तम् ॥ अपि च कल्पसूत्रकारेषु शाण्डिल्यः–

पशुपुत्रादिकं सर्वं गृहोपकरणानि च ।

अङ्कयेच्छङ्खचक्राभ्यां नाम कुर्याच्च वैष्णवम् ।

कारयित्वा सुवर्णेन पञ्चायुधगणं हरेः ।
बध्नीयात् कण्ठदेशे तु बालानां सूतिकागृहे ।
न मुद्रयेदासनानि शयनानि महीतले ।
स्थापयेत् क्षेत्रमध्ये तु शिलां चक्रादिमुद्रिताम् ।
मुक्तामणिसुवर्णाद्यैः कृत्वा चक्रादिभूषणम् ।
यथार्हं बिभृयुः सर्वे पुमांसः स्त्रीजनोऽपि वा ॥

साम्नि च ' अतप्ततनुः न तदाममश्नुते । ' इत्यादिभिर्बहुभिः प्रमाणवाक्यैः अन्यैरप्येवं प्रायैः पुराणेतिहासादिभिश्च पञ्चसंस्कारस्य प्रकृतवेदाविरुद्धत्वं सुष्ठु प्रतीयते ।

किं च । पाञ्चरात्रे योऽयं मुख्यतया प्रतीयमानोंऽशः भगवदर्चनारूपः सोऽपि वेदविहित एव ॥

यथा ऋग्वेदे–

' प्र वः पान्तमन्धसो धियायते महे शूराय विष्णवे चार्चत । या सानुनि पर्वतानामदभ्या महस्तस्थतुरर्वतेव साधुना ॥ ' इति ॥

अस्याश्च ऋचः अयमर्थः । हे उपासकाः । वः युष्माकं अन्धसः अन्नं । पान्तं रक्षन्तं [ अर्चावतारं ] धिया स्वसङ्कल्पेन । आयते आगत्य प्राप्नुवते । मह महते । शूराय शौर्ययुक्ताय । विष्णवे सर्वव्यापकाय नारायणाय । [ तत्प्रसादनार्थमित्यर्थः ] प्रार्चत तुलसीपुष्पादीन् तत्पादारविन्दयोः समर्पयत । अदभ्याः परैरनभिभाव्या । महः महती या देवता । साधुना समीचीनेन । अर्वता इव अश्वेनेव । पर्वतानां सानुनि पर्वतसानुप्रदेशे । तस्थतुः तस्थौ ॥ अस्या ऋचः सायणः यद्यपि अर्थं अन्यथा वर्णयति तथापि तत्प्राक्तनैः शौनकादिभिर्महर्षिभिः इयं ऋक् भगवतः विष्णोराराधनायैवोपयुक्ता व्याख्याता च । यथा ॥

शौनकोऽहं प्रवक्ष्यामि नित्यं विष्णवर्चनं परम् ।
प्र वः पान्तमन्धसोधि इत्यभ्यर्चविधानतः ॥ इति

ये वा मन्त्रद्रष्टारो ऋषयः त एव जानन्ति मन्त्राणामभिप्रायं उपयोगं च । नेतरे केवलाग्रहभूमयः । किं च तत्रैव ( 1–155–2 ) सूक्ते–

'प्र ते विष्णो शूषमंतु मन्म गिरिक्षिते उरुगायाय विष्णवे ' । इति ।

( 1–155–4 ) प्र तद्विष्णु स्तवते वीर्येण मृगो न भीमः कुचरो गिरिष्ठाः । इति ऋचौ च बिम्बाराधनमेव प्रतिपादयतः । अन्यच्च ऋक् ( 10–155–1 ) ' अरायि काणे विकटे गिरिं गच्छ सदान्वे । शिरिं बिठस्य सत्वभिः तेभिष्ट्वा चातयामसि । ' इति श्रूयमाणो मन्त्रः भविष्योत्तरपुराणे श्रीवेंकटाद्रिमाहात्म्ये श्रीवेंकटनायकश्रीनिवासभगवद्विषयतया व्याख्यातः ।

श्रीमहाभारते आदिपर्वणि सप्ताशीत्यधिकशततमाध्याये सप्तविंशतितमः श्लोकश्च–

गिरिपृष्ठे तु सा तस्मिन् स्थिता त्वसितलोचना ।
बिभ्राजमाना शुशुभे प्रतिमेव हिरण्मयी ॥ इति ।

अयं च अमुमेवार्थं विशदयति ।

किं च । ऋक् (2–33–9) ' स्थिरेभिरङ्गैः पुरुरूप उग्रो बभ्रुः शुक्रेभिः पिपिशे हिरण्यैः ' इति मन्त्रोऽपि विग्रहाराधनस्य प्रमाणम् ।

ऋक् (1–25–13) ' बिभ्रद्द्रापिं हिरण्ययं वरुणो वस्त निर्णिजम् । परि स्पशो निषेदिरे ' ॥ इति । इयमपि ऋक् देवतायाः विग्रहसत्तायां प्रमापिका ।

अपि च । ऋक् (10–155–3) ' अदो यद्दारु प्लवते सिन्धोः पारे अपूरुषम् । तदा रभस्व दुर्हणो तेन गच्छ परस्तरम् । इत्यस्या ऋचः सायणः । अदः समीपे वर्तमानं । यत् दारुमयं अपौरुषं देवताशरीरं सिन्धोः समुद्रस्य पारे प्लवते जलोपरि वर्तते इति व्याख्यायि । अतः इयमपि ऋक् विग्रहाराधने देवतायतने च सुदृढं प्रमाणं भवितुमर्हति ।

ऋक् संहितायां अष्टममण्डले ( 8–69–12 ) सुदेवो असि वरुण यस्य ते सप्त सिन्धवः । अनुक्षरन्ति काकुदं सूर्म्यं सुषिरामिव ।' इति आम्नायते । इदं च वचनं व्याकरणशास्त्रे पतञ्जलिना तद्यथा शोभनां ऊर्मिं सुषिरां अग्निः अन्तः प्रविश्य दहति इति व्याख्यातं यथा अग्निः तत्रत्यं मलं भस्मीकृत्य प्रतिमां शुद्धां करोति तथाविभक्तयोऽपि शरीरं पापं अपाकुर्वन्तीत्यर्थः । सूर्मी इत्यस्य स्थूणायः प्रतिमेत्यर्थः । स्मर्यते च । ' सूर्मीं ज्वलन्तीमालिङ्गेन्मृत्यवे

गुरुतल्पगः' । इति । इयं च ऋक् प्रतिमायाः सत्ता वैदिकेऽपि काले आसीदिति निश्चेतुं दृढतरप्रमाणं भवितुमीष्टे ।

किं च । ऋक् ( 10-130-3 ) ' कासीत् प्रमा प्रतिमा किं निदानं आज्यं किमासीत् परिधिः क आसीत् छन्दः किमासीत् प्रउगं किमुक्थं यद्देवा देवमयजन्त विश्वे ' इयमपि ऋक् तत्र प्रमाणीभवितुमर्हति ।

यजुषि 'प्र तद्विष्णुस्तवते वीर्याय मृगो न भीमः कुचरो गिरिष्ठाः ।' इति ।

तैत्तिरीयसंहितायां– 'यतो वीरः कर्मण्यः सुदक्षो युक्तग्रावा जायते देवकामः । पिशङ्गरूपः सुभरो वयोधाः । श्रुष्टी वीरो जायते देवकामः ' इति ।

पारमार्थिकोपनिषदि– ' रायां पतत्रे रयिमादधात्रे रायो बृहन्तं रयिमत्सुपुष्टाम् । रा राजिमन्तं रतये यजन्तु तं बिम्बवन्तं ककुदाय भद्रे ।' इत्याद्याः श्रुतयोऽपि प्रमाणतया अवगम्यन्ते ।

अथ चात्र या या ऋचः प्रमाणत्वेन प्रतिपादिताः । तासु कतिचन खिलभागे अन्तर्भूताः कतिचन अन्यत्रोपयुक्ताः तस्मान्न ताः प्रमाणत्वेनोपादेया इति केचन यद्यप्याचक्षीरन् तदा तत्सर्वमपि समाधितं भगवता यामुनमुनिना श्रीमता निगमान्तार्येण च स्वीयागमप्रामाण्यपाञ्चरात्ररक्षासच्चरित्ररक्षासु च । तस्मान्नास्माभिस्तत्र यत्नः कृतः । किं च–

तत्र पाञ्चरात्रसंहितासु 'वेदेषु निष्ठामलभमानः शाण्डिल्यः पञ्चरात्रमधीतवान् ' इति वेदनिन्दा प्रतीयत इति कैश्चिदुच्येत तदसंगतम् । कुत इति चेत् वेदेषु बहवो विषयाः प्रतिपाद्यन्ते । एक एव विषयश्च बहुधा बहुत्र च उपवर्ण्यते । वेदस्य सागरतुल्यत्ववर्णनाच्च तत्र ज्ञातुमशक्यत्वावेदनं न तन्निन्दायां पर्यवस्येत् प्रत्युत तन्महिमाभ्यधिकवर्णन एव पर्यवस्येत् ।

अन्यच्च–

यथा वा छान्दोग्योपनिषदि भूमविद्याप्रकरणे ऋग्वेदं भगवोऽध्येयमित्यत्र तदितरसमस्तवेदाध्ययनादात्मवेदनालाभस्य उपवर्णनात् नहि वेदनिन्दा प्रतीयते ।

अपि च–

' चत्वार एकतो वेदाः भारतं चैकमेकतः ।
समागतैस्सुरर्षिभिस्तुलामारोपितं पुरा ॥

महत्वे च गुरुत्वे च भ्रियमाणे ततोऽधिकम् ।
महत्वाच्च गुरुत्वाच्च महाभारतमीरितम् ॥' इत्यत्र च—
यथा वा तथा अत्रापि समाधिः करणीया ।

पाञ्चरात्रं नाम—पञ्च रात्रीयन्ते यस्मिन् शास्त्रे तत् पाञ्चरात्रम्। यस्य देहिनः महाभूतगुणाः शब्दस्पर्शरूपरसगन्धात्मिकाः पञ्चसंख्याकाः रात्रीयन्ते इति वा पाञ्चरात्रम् । अथवा यस्य देहिनः यस्मिन् शास्त्रे रात्रयः सुखप्रदाः ज्ञायन्ते तत् पाञ्चरात्रम् । इति—

तथा च परमसंहितायां प्रथमाध्याये—

' महाभूतगुणाः पञ्च रात्रयो देहिनः स्मृताः ।
तद्योगात् विनिवृत्तेर्वा पञ्चरात्रमिति स्मृतम्' ॥ इति ।

तत्रैव ' भूतमात्राणि गर्वं च बुद्धिरव्यक्तमेव च ।
रात्रयः पुरुषस्योक्ताः पञ्चरात्रमिति स्मृतम्' ॥ इति च।

तथा विष्णुतन्त्रे--

'पाञ्चरात्रस्य शब्दस्य वक्ष्याम्यर्थमतः परम् ।
वियद्वायुश्च वह्निश्च आपश्चैव धरा तथा ॥
रात्रयो देहिनां प्रोक्ताः अविद्यासंभवाः स्मृताः ।
तद्योगाद्विनिवृत्तं तु कारयेयुर्यतस्ततः ॥
पाञ्चरात्रमिदं प्रोक्तं एतच्छास्त्रं मया तथा ।
अव्यक्तं च मनोबुद्धिरहंकारश्च चिन्तकम् ॥
भूतमात्रादिगन्धेषु रात्रयो देहिनः स्मृताः ।
एभिस्समन्वितैर्देहैर्देहिनां भुक्तिमुक्तिदम् ॥
साधनं पूजनं त्वेतत्पञ्चरात्रमिति स्मृतम् ।
देहभूतगुणाः पञ्च रात्रयो देहिनः स्मृताः ॥
तद्योगाद्विनिवृत्तं तु कारयेयुर्यतः स्मृतः ।
आवाहनासनाद्यैश्च तन्त्रोक्तैश्च यजन्ति माम् ॥

ताम्बूल्यादि चान्नाद्यैर्यत्र तन्त्रमितीरितम् ।
तन्त्रेण तेन मार्गेण यो मां नित्यं समर्चयेत् ॥
तं त्रायतीति संसारात् तन्त्रमित्यभिधीयते ।
ततो विपुलसंज्ञानं मत्प्रतिष्ठादिगोचरम् ॥
त्राणं च कुरुते यस्मात् तस्मात्तन्त्रमितीरितम् । ' इति ।

तथा च ईश्वरसंहितायां--

पञ्चायुधांशास्ते पञ्च शाण्डिल्यश्चौपगायनः ।
मौञ्जायः कौशिकश्च भारद्वाजश्च योगिनः ॥
ते मिलित्वा समालोच्य विष्णोराराधनेच्छया ।
अभिसंगम्य तोताद्रौ तपश्चक्रुस्सुदुस्तरम् ॥
तेषां तु तपसा तुष्टो वासुदेवो जगत्पतिः ।
× × × ॥
आद्यमेकायनं वेदं रहस्याम्नायसंज्ञितम् ।
दिव्यमन्त्रक्रियोपेतं मोक्षैकफललक्षणम् ॥
पञ्चापि पृथगेकैकं दिवारात्रं जगत्प्रभुः ।
अध्यापयामास यतः तदेतन्मुनिपुङ्गवान् ॥
शास्त्रं सर्वजनैर्लोके पञ्चरात्रमितीर्यते ॥ इति ॥

तस्मात् पाञ्चरात्रागमः वैदिकः एकायनशाखामूलकश्चेति सर्वसम्प्रतिपन्न-विषयत्वेन स्पष्टं प्रतीयते ॥ स च प्रथमतः सिद्धान्तपञ्चरात्रशब्दाभ्यां विभक्तः पश्चात्प्रत्येकं बहुधा भिन्नः प्रथते ।

तथाच पौष्करे-

एवं नानागमानां च सामान्यं विद्धि सर्वदा ।
नामद्वयं वा सिद्धान्तपञ्चरात्रेति पौष्कर ॥
एकैकं बहुभिर्भेदैरामूलादेव संस्थितम् ।
नानाशयवशेनैव सिद्धाद्यैः प्रकटीकृतम् ॥
संक्षिप्तं सप्रपञ्चं च तृतीयमुभयात्मकम् ।
सेतिहासपुराणैस्तु वेदवेदान्तसंयुतैः ॥

ये जन्मकोटिभिस्सिद्धाः तेषामन्तेऽत्र संस्थिताः । इति एतेन ' पाञ्चरात्रस्य कृत्स्नस्य वक्ता नारयणः स्वयम् ' । इत्यत्र वक्ता इत्यस्य प्रवक्ता इत्युपवर्णनाच्च न कापि हानिः । तस्य च पाञ्चरात्रागमस्य अष्टोत्तरशतसंख्याकाः संहिताः अथवा अष्टोत्तरसहस्रसंख्याका वा संहिताः इति विज्ञायते ।

तथा च विष्णुतन्त्रे—

विष्णुः—अष्टोत्तरसहस्राणि अष्टोत्तरशतानि च ।
पञ्चरात्राणि तन्त्राणि सन्ति मे कमलोद्भव ॥
श्रुतिमूलानि तान्येव पञ्चरात्राणि पद्मज ।
वेदोक्तनामयुक्तानि मम प्रीतिकराणि च ॥
वेदाश्च पाञ्चरात्रं च सांख्ययोगं तथैव च ।
मयोदिताश्चतुर्वक्त्र भुक्तिमुक्तिप्रदानि च ॥
एतेषां पञ्चसंख्यानां वेदादीनां चतुर्मुख ।
तन्त्राणां पञ्चसंख्यानां नामानि च वदाम्यहम् ।
शतमष्टोत्तराणां च तन्त्राणामत्र पद्मज ।
नामधेयानि वक्ष्यामि श्रुणुष्वेकमनाधुना ।
विष्णुतन्त्रमिदं नाम परमं तदनन्तकम् ॥ इत्यारभ्य—
एतानि पञ्चरात्राणि नामानि कथितानि वै ।
शतमष्टोत्तराणां च तन्त्राणां च यथाक्रमम् ॥

इत्यनेन च ग्रन्थजातेन अष्टोत्तरशतसंख्याकानां पाञ्चरात्रतन्त्राणां नामानि श्रूयन्ते । तेषु अन्यतमा द्वितीयस्थानभाजी काचन परमसंहितेति प्रसिद्धा दृश्यते सा च परमसंहिता विष्णुतन्त्रे ब्रह्मोत्सवाध्याये—

मन्त्रसिद्धान्तमार्गेषु नवरत्नं प्रसिद्धकम् ।
एतदुक्तप्रकारेण वक्ष्यामि कमलासन ॥
पाद्मतन्त्रं तु प्रथमं द्वितीयं विष्णुतन्त्रकम् ।
कापिंजलं तृतीयं स्यात् चतुर्थं ब्रह्मसंहिता ।
मार्कण्डेयं पञ्चमं तु षष्ठं श्रीधरसंहिता ।

सप्तमं परमं तन्त्रं भारद्वाजं [ पराशरमथा ] तथाष्टमम् ॥
श्रेष्ठं नारायणं तन्त्रं नवरत्नमुदीरितम् ॥ इति ॥

नवरत्नेष्वन्यतमं स्थानमावहतीति प्रतीयते । किं च पाद्मे चापि इयं संहिता तन्त्रेषु पञ्चरत्नानीति प्रथितेषु तन्त्रेषु अन्यतमत्वेन गण्यते । यथा चर्यापादे त्रयस्त्रिंशे अध्याये–

पाद्मं सनत्कुमाराख्यं तथा परमसंहिता ।
पद्मोद्भवं च माहेन्द्रं कण्वतन्त्रामृतानि च ॥ इति ॥

अपि च इयं परमसंहिता भगवता श्रीभाष्यकारेण उत्पत्त्यसंभवाधिकरण-भाष्ये प्रमाणत्वेन परिगणिता च दृश्यते । किं च भगवता श्रीभाष्यकारेण कृतस्य नित्यग्रन्थस्य इयमेव संहितामूलभूतेति तद्व्याख्यातृभिरभ्युपगम्यते ।

अतश्च अस्याः संहितायाः प्रकाशने तत्रभवन्तः श्रीमन्तः शाक्कोट्टै एस् कृष्णस्वाम्यार्याः परं यत्नमावहन्तः श्रीमतो राजराजस्य बरोडासंस्थानाधिपस्य प्राच्यविद्याप्रकाशनालयाध्यक्षमुखेन सफलाः प्रकाशन्ते । तत्र च द्वे एव मातृके उपलब्धे । तयोरेका अडयार् मातृकालयस्था । अन्या मद्रपुरीराजकीयप्राच्य-ग्रन्थमातृकालयस्था । तयोरेव सहायेन इयं संहिता प्रकाश्यते ।

अस्याः संशोधने च किंचिज्ज्ञंमन्येन मया सह श्रीमन्तः डाक्टरबिरुद-भाजः दिवान् बहादूर् शाक्कोट्टै कृष्णमार्याः यथामति अयतन्त । तत्रत्यान् स्खालित्यादिदोषान् सर्वानपि तत्रभवन्तो विद्वदग्रेसराः सहृदयशिखामणयः क्षन्तुमर्हन्तु । इति शुभम् ।

सोढव्यं विबुधैरेतत् स्खालित्यं सर्वमादितः ।
किंचिज्ज्ञेन मयाऽज्ञानात् कृतं वैदग्ध्यमानिना ॥

इत्थम् शेट्लूर् राजगोपालार्यः
साहित्यशिरोमणिः ।

---

श्री

# परमसंहिताया विषयानुक्रमणिका

## प्रथमाध्याये

### प्रश्नप्रतिवचनाख्ये


1 मार्कण्डेयं प्रति देवलेन श्रेयोमार्गविषयकप्रश्ने कृते मार्कण्डेयेन स्वस्य भगवतः साक्षात्कारपूर्वकं भगवता स्वस्य श्वेतद्वीपगमनाभ्यनुज्ञानेन श्वेतद्वीपे सनकात् स्वस्य तन्त्रप्राप्तिकथनम्

2 मार्कण्डेयेन देवलं प्रति पञ्चरात्रस्योपदेशारंभः

3 तत्र सामान्येन सृष्टिक्रमप्रारंभः

4 क्षीरसागरे भगवता परमेण ब्रह्माणं प्रति मोक्षसंसारयोः कारणकथनम् ।

5 परमेण ब्रह्माणं प्रति संसारिणां विज्ञानोत्पत्तिमार्गकथनम्

6 देहिनां बन्धहेतुकथनप्रकारः

7 प्रकृतेः पुरुषस्य च संयोगे मायायाः कारणत्वकथनपूर्वकं भगवतः प्रसादस्य मायामोचकत्वेन संसारिणां भगवतः प्रसादप्राप्त्युपायकथनम्


## द्वितीयाध्याये

### सृष्टिक्रमाख्ये


1 ब्रह्माणं प्रति परमेण स्वप्रसादनोपायभूतस्वार्चनोपदेशः

2 सकलानां भावानां प्रकृतेः कारणत्वकथनपूर्वकं प्रकृतिपुरुषस्वरूप-संबन्धादिकथनम्

3 परस्य पुरुषस्य नियोगात् प्रकृतेः भुवनत्रयोत्पत्तिसंहारपूर्वकं सृष्टि-क्रमोपवर्णनम्

4 कालचक्रस्य सप्रकारं स्वरूपकथनम्

5 भगवतः द्वादशमूर्तीनां द्वादशशक्तीनां च स्वरूपकथनपूर्वकं मूर्तिपालानां द्वादशशक्तिप्रभत्वस्य द्वादशमासाधिपत्वस्य च कथनम्

6 भगवतः देवतादिविभागकथनप्रसंगे प्रधानत्वेन मूर्तित्रयकथनपूर्वकं विष्णोरेव वैशिष्ट्यकथनम्

7 सर्वेषां भगवद्वाचकानां नारायणादिशब्दानां व्युत्पत्तिकथनम्

8 भगवतः चतुर्व्यूहकथनपूर्वकं वेदानां आश्रमाणां वर्णानां च चतुर्धा-विभागकरणनिरूपणम्

9 भगवतः स्वरूपकथनम्

10 भगवतः प्राणिनः प्रति इच्छाद्वयस्य स्वरूपकथनपूर्वकं तत्प्रयोजन-कथनम्

**तृतीये विनयाख्ये ।**

1 परमेण फलकृतद्वैविध्यविशिष्टाया भगवत्पूजायास्सप्रकारोपदेशः

2 भगवत्पूजायाः पुनः गुणकृतत्रैविध्यकथनपुरस्सरं मानुष्यजातिविशिष्टानां सर्वेषामपि भगवत्पूजाकरणे वैष्णवत्वप्राप्तौ च आवश्यकत्व-कथनम्

3 पूज्यपूजकस्वरूपविवेचनम्

4 अर्चनांगभूतसमयविवरणपूर्वकं भागवतानां नित्यकर्मानुष्ठानविवरणम् ।

**चतुर्थे अर्चनाविधाने**

1 भगवतः आराधनस्य सप्तपञ्चोपदेशः

2 भक्तेः स्वरूपकथनपूर्वकं अष्टविधत्वकथनम्

3 अभ्युदयकामस्य अपरस्य विष्णोः पूजने विशेषतन्त्रकथनम्

**पञ्चमे द्रव्यविधाने**

1 संग्रहेण पूजाद्रव्याणां निरूपणम्

2 पूजोपकरणानां शुद्धिनिरूपणावसरे आत्मनः बाह्याभ्यन्तरशुद्धिनिरूपणम् ।

3 स्थानशुद्धिनिरूपणम्

4 पात्रशुद्धिनिरूपणम्

5 बेरशुद्धिनिरूपणम्

6 पूजोपयुक्तगन्धादिद्रव्योपयोगनिरूपणम्

7 भगवदाराधनानर्हद्रव्यनिरूपणपुरस्सरं भगवतो निवेदनानर्हद्रव्यनिरूपणम्

8 परिवारपूजनविधिनिरूपणम्

9 होमोपयुक्तसमिधां च निरूपणम्

**षष्ठे मन्त्रकोशे**

मन्त्राणां सप्रकारं प्रयोगविधिः

**सप्तमे चक्राख्ये**

1 वैष्णवयागाङ्गभूतदीक्षायाः सप्रपञ्चं निरूपणोपक्रमः तत्र, ब्राह्मणादि वर्णानुक्रमेण दीक्षांगयागभूमिनिरूपणप्रकारोपदेशः

2 दीक्षार्थिनां दीक्षाकाले अवस्थानप्रकारः

3 दीक्षायाः तिथिनिर्णयपूर्वकं आचार्यलक्षणवर्णनम्

4 चतुर्विधानामपि दीक्षानामधिकारिनिरूपणम्

5 दीक्षायां अनधिकारिणां निरूपणपुरस्सरं बुद्धिमतः पुरुषस्य मुख्याधिकारित्ववर्णनम्

6 दीक्षांगवेदिपरिकल्पनपूर्वकं चक्रपरिकल्पनप्रकारः

7 बहिरावरणे वेदिनिर्माणप्रकारः

8 चक्रस्य वर्णकैरालेखने बहिरावरणे वर्णविन्यासप्रकारः

9 चक्रमण्डले रजःपातनविधि

10 रजसां संपादनपुरस्सरं मण्डलविन्यासप्रकारः

11 ऐश्वरस्य चक्रस्य स्थापनप्रकारः

**अष्टमे दीक्षाविधाने**

1 दीक्षाया आवश्यकत्वकथनपुरस्सरं तस्यास्त्रैविध्येन विधाननिरूपणम्

**9 नवमे निमित्तज्ञानाख्ये**

निमित्तज्ञानपूर्वकं साधकस्य शुभाशुभविचारः

**10 दशमे योगाख्ये**

1 योगज्ञानस्य आवश्यकता

2 योगस्य द्वैविध्यकथनपुरस्सरं सप्रपञ्चं योगोपदेशः

**11 एकादशे अरिष्टाख्ये**

अरिष्टस्वरूपनिरूपण पूर्वकं तस्य विचारः ।

**12 द्वादशे धर्माख्ये**

वैष्णवानां धर्मस्वरूपनिरूपणपूर्वकं तदनुष्टानप्रकारः

13 त्रयोदशे काम्याख्ये

सविस्तरं काम्यानां स्वरूपनिरूपणपूर्वकं तत्साधनभूतयागनिरूपणम्

14 चतुर्दशे मुद्राख्ये

सप्रपञ्चं मुद्राविचारः

15 पञ्चदशे

त्रयोदशोक्तकाम्यसाधनकर्मणां सविस्तरोपन्यासः

16 षोडशे

काम्यफलप्राप्त्युपायभूतमन्त्राणां स्वरूपकथनपुरस्सरं तदनुष्ठानप्रकारोपन्यासः

17 सप्तदशे ईश्वराख्ये

राजादीनां प्रभूणां दीक्षाप्रकारोपवर्णनम् ।

18 अष्टादशे अधिवासनाख्ये

अकृतविद्यानां धनिनां नराणां देवदेवस्य स्थापनेन सिद्धिकथनपूर्वकं भगवतः स्थापनप्रक्रियायां अधिवासनान्तो भागः

19 एकोनविंशे स्थापनाख्ये

भगवतः स्थापनानर्हदेशकालद्रव्यादीनां कथनपुरस्सरं भगवतस्सपरिवारस्य स्थापनप्रकारोपन्यासः

20 विंशतितमे अग्निकार्याख्ये

अग्निकार्यविधिः

21 एकविंशे स्नपनाख्ये

स्थापनोत्तरं भगवतः कर्तव्यपूजाङ्गभूतस्नपनस्य साङ्गोपन्यासः

22 द्वाविंशे यात्राख्ये

स्थापनोत्तरं कर्तव्यायाः यात्रायाः सप्रकारोपन्यास

23 त्रयोविंशे बिम्बलक्षणाख्ये

बिम्बलक्षणकथन पूर्वकं होमसाधनभूतस्रुवादिलक्षणकथनम्

अयं च अध्यायः असंपूर्णः । किं च चत्वारिंशत्तमश्लोकादारभ्य उक्तो भागः प्रकृतानुपयुक्तः अन्यत्र कर्मशेषप्रकरणे द्रष्टव्य इव भाति

24 **चतुर्विंशे विद्वत्पूजाख्ये**

भगवत्पूजाप्रकारोपन्यासपूर्वकं विद्वत्पूजायाः विधानोपन्यासः
अयं चाध्यायः आरंभरहित इव प्रतिभाति

25 **पञ्चविंशे यात्राख्ये**

ज्ञानेन हीनानां भक्तानां श्रेयोमार्गप्राप्तेः साधनत्वेन भगवतः यात्रायाः प्रकारभेदकथनम ।।

26 **षड्विंशे लोकाख्ये**

संसारस्यास्य वृक्षरूपेण रूपणे अग्रमध्यमूलविभेदेन लोकानां स्थितिकथन-पुरस्सरं तत्र तत्र जीवानां स्थितिवर्णनेन तेषां परस्परवैशिष्ट्यच्य प्रकारोपन्यासः

27 **सप्तविंशे संग्रहाख्ये**

तत्र तत्रोपन्यस्तानां वैष्णवनित्यकर्मणां एकत्र समावेशेनोपदेशः

28 **अष्टाविंशे अनुग्रहाख्ये**

नित्यनैमित्तिकयोः सविभक्तयोः आपत्काले कर्तव्यप्रकारोपन्यासः;
अयं च अध्यायः तत्र तत्र त्रुटितत्वात् असंपूर्णः असंविज्ञातश्च

29 **एकोनत्रिंशे कर्मशेषाख्ये**

इतः पूर्वोक्तेभ्यः कर्मभ्यश्शिष्टानां कर्मणां सविस्तरोपन्यासः

30 **त्रिंशे रहस्याख्ये**

गुह्यतमस्य ज्ञानस्योपदेशः

31 **एकत्रिंशे उपसंहाराख्ये**

भगवता उपदिष्टस्य पञ्चरात्रस्य ब्रह्मणा श्वेतद्वीपवासिनां सनत्कुमारादीनां उपदेशः

सनत्कुमारादिभिः तद्द्वीपमागच्छतां सिद्धादीनां उपदेशकथनपुरस्सरं देवलं प्रति मार्कण्डेयेन स्वस्य तद्द्वीपे पञ्चरात्रप्राप्तिकथनम्

**शुभम् ॥**

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# श्रीपाञ्चरात्रे परमसंहिता

आसीनमाश्रमे रम्ये नानाद्रुमविभूषिते ।
मार्कण्डेयं महाप्राज्ञं देवलस्समुपागमत् ॥ 1

तं प्रणम्य यथान्यायं तेन चाप्यभिनन्दितः ।
प्रष्टुं प्रचक्रमे विद्वान् परमज्ञानगोचरम् ॥ 2

अधीता भगवन् वेदाः साङ्गोपाङ्गास्सविस्तराः ।
श्रुतानि च मयाऽङ्गानि वाकोवाक्ययुतानि[1] च ॥ 3

न चैतेषु समस्तेषु संशयेन विना क्वचित् ।
श्रेयोमार्गं प्रपश्यामि येन सिद्धिर्भविष्यति ॥ 4

आगमेषु न चैकस्मिन्[2] पश्यामि परमं हितम् ।
तेषामेव बहूनां तु संशयो मम वर्धते ॥ 5

तत्र मे भगवन् ब्रूहि संशयच्छेदकारणम् ।
त्वदन्यं न च पश्यामि श्रेयोमार्गविशारदम् ॥ 6

देवलेनैवमुक्तस्तु मार्कण्डेयो महातपाः ।
देवलं प्रत्युवाचेदं विस्मयेन समागतः ॥ 7

दीर्घमायुर्मया[3] लब्धं न च विप्रोषिता स्मृतिः[4] ।
प्रलया बहवो दृष्टाः सर्गा मन्वन्तराणि च ॥ 8

आचार्या बहवो दृष्टाः शास्त्राणि च सहस्रशः ।
नोपलब्धं मया तेषु किंचिदैकान्तिकं हितम् ॥ 9

ततोऽहं भृशनिर्विण्णस्सन्तप्तहृदयस्तदा ।
सालग्रामं समासाद्य विष्णुमेवाभ्यपूजयम्[5] ॥ 10

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१. क, वाक्यावाक्य । २. क, नचैवास्मिन् । ३. क, मेहा । ४. क. स्मृतः । ५. क. पूजयेत् ।

समास्सहस्रमष्टौ च स्वयमागतनिर्णयः ।
श्रद्धाभक्तिसमेतेन विधिना येन केनचित् ॥ 11

ततस्स भगवान् देवः पुण्डरीकनिभेक्षणः ।
श्यामवर्णो मया दृष्टः प्रसन्नो भक्तवत्सलः ॥ 12

प्रणिपत्य मया स्तोत्रैः स्तूयमानः स देवराट् ।
सानुकम्पमिदं वाक्यमब्रवीन्मे तपोधन ॥ 13

भगवान्

मार्कण्डेय प्रसन्नोऽस्मि[1] विधिना विधिना कृतैः ।
आराधनैर्भक्तियुक्तैस्त्वया चिरतरं कृतैः ॥ 14

वरं वृणीष्व भद्रं ते यत्ते मनसि वर्तते ।
आयुर्विज्ञानमैश्वर्यं यचान्यत्तव सुव्रत ॥ 15

इत्युक्तोऽहं भगवता प्रत्यवोचं कृताञ्जलिः ।
ज्ञानं भवतु मे शुद्धं निस्संशयमनाकुलम् ॥ 16

इत्युक्तो देवदेवस्तु प्रहसन्निदमब्रवीत् ।
यदि ते सम्मतं ज्ञानं श्वेतद्वीपमितो व्रज ॥ 17

क्षीरसागरमध्यस्थं योगिनामेकमास्पदम् ।
तत्र सिद्धान् महाप्राज्ञान् उपास्य विधिपूर्वकम् ॥ 18

स्वर्गापवर्गविषयं साधय ज्ञानमीप्सितम् ।
अविच्छिन्ना च देशेषु गतिस्तव भविष्यति ॥ 19

आयुष्यं दीर्घकालं च मत्प्रसादेन सुव्रत ।
इत्युक्त्वा मामसौ देवः तत्रैवादर्शनं गतः ॥ 20

ततोऽहं विस्मितो भूत्वा श्वेतद्वीपाय देवल ।
प्रस्थितोऽस्मि चिरं कालं न क्वचित्प्रतिवारितः ॥ 21

१, ख. प्रपन्नोऽस्मि ।

शैलार्णवान् समुल्लङ्घ्य तद्वीपं पुनरासदम्[1] ।
तत्र तेजोमयाः सिद्धा निवसन्ति चतुर्भुजाः ॥ 22

शङ्खचक्रगदापद्मैरङ्किताः स्वेषु पाणिषु ।
पुरुषोत्तममेवैकं ध्यायन्तस्तत्परायणाः ॥ 23

एकान्तिनो मुदा युक्ता निर्द्वन्द्वा निष्परिग्रहाः ।
परिपक्वकषायाश्च सर्वदा ध्यानतत्पराः ॥ 24

तान् दृष्ट्वा विस्मयेनाहं प्रणिपत्य यथातथम् ।
आश्रमं सनकस्याथ सिद्धस्य समुपागमम् ॥ 25

तत्र तत्पूजयित्वाऽहमिदं वचनमब्रुवम् ।
द्वीपान्तरादुपावृत्तं मार्कण्डेयं प्रतीहि माम् ॥ 26

ज्ञानहेतोः प्रपन्नं त्वां शाधि मां ज्ञानपारग ! ।
एवमुक्तो मया विद्वान् सनकस्स महामनाः ॥ 27

वन्दमानः परं देवमेवमस्त्विति चाब्रवीत् ।
अथ तेन प्रसन्नेन[2] यत्तन्त्रं मम कीर्तितम् ॥ 28

तेन मे संशयाश्छिन्ना नष्टं च हृदये तमः ।
व्यवसायश्च मे धातः[3] (जातः?) प्रसन्ना चाभवन्मतिः ॥ 29

दीर्घचिन्ता प्रणष्टा च सर्वत्रोपरता स्पृहा ।
पूर्वे मन्वन्तरे लब्धं मया तन्त्रं च देवल ॥ 30

तावता चिरकालेन न कस्मैचिदुदाहृतम् ।
तन्त्रमेतदशेषेण ग्रन्थबाहुल्यकारणात् ॥ 31

एकदेशमुपाश्रित्य[4] बहवस्तापसा गताः ।
ततस्तु बहुधा भिन्नमिदं तन्त्रं जगत्यभूत् ॥ 32

अकृतार्थमसारं च विरुद्धं च परस्परम् ।
पञ्चरात्रमिदं प्रोक्तं योगतन्त्रमिदं परम् ॥ 33

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१. क. रासदन् । २. क. प्रयत्नेन । ३. ख. दातः । ४. ख. श्रित्य ।

निर्मितं परमेणैव पुरुषेण तपोधन ।
सत्यार्थमपि(वि ?) संवादी(दि ?) लोकानां परमं हितम् ॥ 34

सम्मतं योगिनामेतत् वैष्णवानां विशेषतः ।
प्रमाणमिदमेवैकं आगमेषु व्यवस्थितम् ॥ 35

सर्गे सर्गेऽप्यविच्छिन्नं देवदेवस्य शासनात् ।
ये तु जानन्त्यशेषेण तन्त्रमेतन्मनीषिणः ॥ 36

न तेषां पुण्यमार्गेषु संशयो जायते क्वचित् ।
न तेषां विफलं जन्म न तेषामस्ति दुर्लभम् ॥ 37

न शोचन्ति न कुप्यन्ति नावसीदन्ति ते क्वचित् ।
कर्मणां फलसिद्धिश्च ज्ञानस्य च फलोदयः ॥ 38

उभयोस्सन्निपातश्च तन्त्रे[1]ऽस्मिन् परिकीर्तितः ।
महाभूतगुणाः पञ्च रात्रयो देहिनः स्मृताः ॥ 39

तद्योगाद्विनिवृत्तेर्वा पञ्चरात्रमिति स्मृतम् ।
भूतमात्राणि गर्वश्च बुद्धिर व्यक्तमेवच ॥ 40

रात्रयः पुरुषस्योक्ताः पञ्चरात्रं ततः स्मृतम् ।
यद्येतदखिलं तन्त्रं चा(सा?)वधानेन केनचित् ॥ 41

तस्य शास्त्रान्तराभ्यासे किंचिदेव प्रयोजनम् ।
यदि त्वमपि सन्देहं पुण्यमार्गसमाश्रयम् ॥ 42

हातु[2]मर्हस्यशेषेण तस्मात्तन्त्रमिदं शृणु ।
सर्वतः संशयस्थस्य तन्त्रमेतत्परं मतम् ॥ 43

त्वां च दृष्ट्वा तथाभूतं विस्मयो मे समुत्थितः ।
शृणु तस्मात् त्वमव्यग्रं पञ्चरात्रं मया श्रुतम् ॥ 44

देवदेवप्रसादेन सनकस्य मुखात्पुरा ।
अध्यायलक्षमेतत्तु सृष्टिसंहारसंयुतम् ॥ 45

१. क. तन्त्र । २. क. हेतु ।

आश्चर्यसिद्धिसंयुक्तं विचित्रैश्च क्रियाफलैः ।
नत्वेतदखिलं तन्त्रं श्रोतुं देवल शक्यते ॥ 46

दीर्घमायुरवाप्यैव मया तन्त्रमिदं श्रुतम् ।
मन्त्रसारमुपोद्धृत्य तव वक्ष्यामि देवल ॥ 47

उपोद्घातं पुरस्कृत्य वैकुण्ठचरिताश्रु(श्रि?)तम् ।
आसीदिदं तमोभूतं अप्रज्ञातमलक्षणम् ॥ 48

अप्रतर्क्यमविज्ञेयं प्रसुप्तमिव सर्वतः ।
तत्र योगमयीं निद्रां आस्थाय परमः पुमान् ॥ 49

दीर्घकाल;[लं?] स्वयंज्योतिः ततः स्रष्टुं मनो दधे ।
तत्र योगमयं रूपं अधिष्ठाय पुनः प्रभुः ॥ 50

लोकबीजं ससर्जाग्रे पुण्डरीकं सितप्रभम् ।
सहस्रदलपर्यस्तं अन्तःकेसरमण्डलम् ॥ 51

मध्यकर्णिकया युक्तं नाभीमण्डलसंभवम् ।
स्रष्टारमसृजत्तस्मिन् विधातारं चतुर्मुखम् ॥ 52

प्रभवं सर्वविद्यानां भावितात्मानमीश्वरम् ।
स सृष्ट्वा पञ्चभूतानि भुवनान्यसृजत्प्रभुः ॥ 53

भूतैर्व्यक्तैस्समस्तैश्च[1] स्थावराणि चराणि च ।
एवं सृष्ट्वा जगत्सर्वं महायोगी पितामहः ॥ 54

निश्चलं ध्यानमातिष्ठत्[न्?] संयान्त[यन्तु?]मुपचक्रमे ।
ततोऽस्य हृदये जाता विचिकित्सा समन्ततः ॥ 55

तया च विहिते ज्ञाने मनोमहिरवर्तत ।
अथापश्यत्परं देवं क्षीरसागरशायिनम् ॥ 56

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१. ख. व्यक्ति ।

अनन्तभोगशय्यायां शयितं पङ्कजेक्षणम् ।
शङ्खचक्रगदापद्मान् धारयन्तं चतुर्भुजम् ॥ 57

श्रिया चरणयोर्जुष्टं श्यामलं पीतवाससम् ।
श्रीवत्साङ्कं प्रसन्नाभं कौस्तुभोज्ज्वलवक्षसम् ॥ 58

सेवितं वैनतेयेन संनिविष्टेन पार्श्वतः ।
तं दृष्ट्वा पुरुषश्रेष्ठं रस्य धारचपद्मयोः ॥ 59

मावया परमा........................ ।
न देशेन परमात्रा ब्रह्मभूत इति स्थितिः ॥ 60

जघन्यां तस्य मात्राशु स्थावरत्वमसत्समम् ।
संसारवासनाभीतं विमुक्तं कर्मबन्धनैः ॥ 61

आत्मतृप्तमुदासीनं निर्वाणमवगच्छति ।
एतद्ब्रूहि विभागेन परं कौतूहलं हि मे ॥ 62

परमः

ज्ञानं क्रियेति द्विविधं चेष्टितं सर्वदेहिनाम् ।
ज्ञानाधिक्याद्विमुक्तिः स्यात् ज्ञाना(कर्मा?)धिक्यात्तु संसृतिः ॥ 63

परिमाणान्वितं[1] कर्म परिमेयफलं मतम् ।
आत्यन्तिकफलं ज्ञानं परिमाणस्य[2] कामनात्[3] ॥ 64

ब्रह्मा

कथं संसारिणां पुंसामिन्द्रियश्रेयदर्शिनाम् ।
परिमाणाच्च[4] विज्ञानं योगिनामपि जायते ॥ 65

परमः(?)

नैव संसारिणां ज्ञानं विमुक्तौ वर्तते क्वचित् ।
बन्धच्छेदनिमित्तेषु तदुपायेषु वर्तते ॥ 66

१. and २. ख. परिणाम । ३. ख. वर्जनात् । ४. ख. परिणामाच्च ।

तच्छिन्नेषु निबद्धेषु कार्येषु करणेषु च ।
स्वयमेव परो ज्ञाता निष्पन्दमवतिष्ठति ॥ 67

ब्रह्मा[?]

केन धर्मेण भिद्यन्ते मुक्तास्तव शरीरिणः ।
एतदाचक्ष्व मे देव गुह्याद्गुह्यमिदं परम् ॥ 68

परमः

अहमेव भवन्त्येते न भेदस्तत्र कश्चन ।
यथाऽहं विहराम्येव तथा मुक्ताश्च देहिनः ॥ 69

ब्रह्मा

बन्धहेतून् समाचक्ष्व देहिनां पुरुषोत्तम ।
केन रूपेण बध्नन्ति पुरुषं बन्धहेतवः ॥ 70

परमः

त्रिभिरेव गुणैर्ब्रह्मन् समासव्यासवृत्तिभिः ।
त्रि द्विधा क्रियते निद्रा बध्यन्ते पुरुषास्तया[1] ॥ 71
सत्वा सुखमयी निद्रा रजसः कर्मसङ्कुलम् ।
तमसः सम्भृताकारा संबन्धस्त्रिविधः स्मृतः ॥ 72

ब्रह्मा

त्रिभिरेव गुणैर्योगः पुरुषस्यावतिष्ठते ।
कथं वा विप्रयोगः स्यात् मुक्तिकामस्य योगिनः ॥ 73

परमः

पुरुषस्य गुणा नैते त्रयोऽपि कमलासन ।
विषयस्य वशादेते भवन्ति न भवन्ति च ॥ 74

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१. क. स्तथा ।

ब्रह्मा

कोऽसौ विषय इत्युक्तः पुरुषाणां सुरोत्तम ।
यस्य योगाद्भवन्त्येते न भवन्ति च ते गुणाः ॥ 75

परमः

प्रकृति स्त्रिगुणा ज्ञेया देहिनो विषयस्थिता ।
तया युक्तास्तु बध्यन्ते मुच्यन्ते रहितास्तया[1] ॥ 76
जानाति पुरुषो नित्यं त्रिगुणां प्रकृतिस्थिताम् ।
सा च प्रसूते सततं निद्रामस्य पृथग्विधाम् ॥ 77
कान्तामेव भजान्निद्रां स्वतन्त्रमिव संस्थिताम् ।
सुरुचं विस्मरत्येष संबन्धः पुंस इष्यते ॥ 78

ब्रह्मा

प्रकृत्या तस्य संयोगो जायते केन हेतुना ।
एतदाचक्ष्व मे देव गुह्यमेतत् परं मतम् ॥ 79

परमः

मायैव कारणं तस्य पुरस्ताद्विहिता मया ।
भूयः कर्मवशादेव मायामग्नेव तिष्ठति ॥ 80
मत्कृतायास्तु मायाया मत्प्रसादाद्विना क्वचित् ।
न विरामोस्ति लोकेऽस्मिन् नात्रकार्यो विचारणा ॥ 81
यावदेव न मायेयं मत्प्रसादेन हीयते ।
तावत् पुंसस्तु संसारो मुक्तिरस्य विपर्यये ॥ 82

ब्रह्मा

परिपूर्णस्य ते देव प्रसादः किंनिबन्धनः ।
न जाने कारणं तस्य तद्ब्रूहि पुरुषोत्तम ॥ 83

१. क. स्तथा ।

परमः

श्रद्धा भक्तिः समाधिश्च मयि प्रणिहिता जनैः ।
शुभमेव विविच्यन्ते तत्प्रसादमवैहि मे ॥ 84

शास्त्रागमविहीना च भक्तिर्मयि समर्पिता ।
शुभमेवावहेत्पुंसो मूर्खस्यापि न संशयः ॥ 85

तस्मात् संसारिणां पुंसां मत्प्रसादाद्विना क्वचित् ।
निःश्रेयसकरं नान्यत् दत्वे[दृन्वे]ष्टव्यं पितामह ॥ 86

इति श्रीपाञ्चरात्रे परमसंहितायां
प्रश्नप्रतिवचनं नाम
प्रथमोऽध्यायः

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श्रीः

# अथ द्वितीयोऽध्यायः

ब्रह्मा

भगवन् देव देवेश पुण्डरीकनिभेक्षण ।
सर्वमेतद्गतं मन्ये त्वमेव जगतां पतिः ॥ 1

त्वामुपासितुमिच्छन्ति ये जना विधिपूर्वकम् ।
तेषामुपायमाचक्ष्वेत्येष्टेयुर्यत्र ते तदा ॥ 2

परमः

येषु भावेषु मे क्रीडा सर्गे संहार एवच ।
तान् भवानानुपूर्व्येण भक्तियुक्तस्सदा स्मर ॥ 3

प्रधानमूलमेतेषां प्रकृतिर्द्रव्यमेव च ।
अव्याकृतमविद्या च तदेव व्यक्तमुच्यते ॥ 4

अव्यक्तबुद्ध्यहंकारभूतमात्राश्च पञ्चच ।
इन्द्रियाणि दशैकं च महाभूतानि पञ्च च ॥ 5

स्थूलं सूक्ष्मं द्विधा क्षेत्रक्षेत्रज्ञश्च तथा परः ।
इति तत्त्वान्यशेषाणि कीर्तितानि तवानघ ॥ 6

त्रिभिरेव गुणैरेते प्रकृतिस्थैस्समन्विताः ।
सर्वे भावा भवन्त्येते श्रेष्ठा मध्यास्तथाऽधमाः ॥ 7

श्रेष्ठास्तु सत्त्वभूयिष्ठा मध्यमास्तु रजोमयाः ।
अधमास्तामसा ज्ञेयाः तेषां चर्यास्तु तादृशाः ॥ 8

तत्र सत्त्वमयैर्भावैरर्चना मत्प्रसादिनी ।
राजसैर्भोगासाङ्गः स्यात् तामसैर्मोहकारणम् ॥ 9

तस्मान्मां प्रत्युपासीनं [नः ?] सर्वभावाननुक्रमात् ।
कुर्वीत सात्त्विकेनैव नाशयित्वा रजस्तमः ॥ 10

प्रलयक्रममास्थाय कुर्यात्सर्वत्र नाशनम् ।
निसर्गक्रममास्थाय पुनरुत्पादनं स्मृतम् ॥ 11

तस्मिन्निसर्गे संहारे विज्ञेयौ मामुपाश्रुतौ ।
आनुपूर्व्येण भावानां नान्यथा सिद्धिरिष्यते ॥ 12

ब्रह्मा

कुतः प्रसूतिर्भावानां विनाशो वा क्व सम्मतः ।
किमन्त्यकालमुभयमेतद्भवतिचेद्वद ॥ 13

परमः

प्रसूते प्रकृतिर्भावान् प्रकृतिर्ग्रसते पुनः ।
ब्रह्मणः संभवे सृष्टिस्तदपाये तु विप्लवः ॥ 14

सहस्रयुगमानं तत् दिनं ब्राह्मं निशापि च ।
तेन मानेन तस्यापि शतं वर्षाणि जीवितम् ॥ 15

एवं ब्राह्मेण कालेन सर्गसंहार एव च ।
सततं परिवर्तेते मन्नियोगात्पितामह ॥ 16

ब्रह्मा

किं रूपं प्रकृतेस्तस्याः कथं सा च प्रसूयते ।
संबन्धः कीदृशस्तस्याः पुरुषस्य परस्य च ॥ 17

परमः

अचेतना परार्धा च नित्या सततविक्रिया ।
त्रिगुणा कर्मिणां क्षेत्रं प्रकृतेरूपमुच्यते ॥ 18

व्याप्तिरूपेण संबन्धः तस्याश्च पुरुषस्य च ।
सह्यनादिरनन्तश्च परमार्थेन तिष्ठति ॥ 19

यथाकाशमिदं सर्वं प्राप्य शब्दो व्यवस्थितः ।
तथैवाप्या [व्या?] कृतं प्राप्य परमात्मा व्यवस्थितः ॥ 20
यथा वा पयसि स्नेहः यथा च सलिले रसः ।
गमने तद्वदत्रापि व्याप्य व्यापकतेष्यते ॥ 21
तत्र यद्व्यापकं रूपं परस्स विषयी पुमान् ।
भवत्यव्याकृतं व्याप्य परस्य विषयोऽपरम् ॥ 22
यथा सतोऽसतो नान्याः शक्या दर्शयितुं पृथक् ।
तथा व्यापकता नान्या सर्वस्मात् व्याप्य तत्स्मृता ॥ 23
अचिद्व्याकृतं तत्र चिदस्मात्परमो मतः ।
उभयन्त्वेतदन्यं तदभिन्नमिव तिष्ठति ॥ 24

ब्रह्मा

कथमस्मादिदं सर्वं बभूव भुवनत्रयम् ।
कीदृशाः पुरुषाश्चैव संसारेऽस्मिन् व्यवस्थिताः ॥ 25

परमः

परस्य पुरुषस्यैव नियोगात्प्रकृतिस्सदा ।
उत्पादयति लोकांश्च संहरत्यपि चान्ततः ॥ 26
अचेतना तु प्रकृतिर्नान्यथा संप्रसूयते ।
तेनेमौ सर्गसंहारौ करोति पुरुषः परः ॥ 27
तत्र सृष्टिमिमां पूर्वं श्रुणु, ब्रह्मन् समाहितः ।
स्थितिं च प्रलयं चापि कथयिष्यामि ते पुनः ॥ 28
शक्तयः पञ्च विख्याताः परस्य परमात्मनः ।
याभिरेव परो[1] देवः परमव्योम्नि तिष्ठति ॥ 29

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१ क. वरो.

परमेष्ठी पुमान् विश्वो निवृत्तिः सर्वसंज्ञितः ।
शक्तयः पञ्च तस्योक्ताः पञ्चोपनिषदाख्यया ॥ 30

पञ्चशक्तिमयो देवः परमात्मा जगत्प्रभुः ।
पञ्चेन्द्रियसमायोगः पञ्चधा ज्ञानमश्नुते ॥ 31

परमेष्ठी स्मृतश्शब्दे स्पर्शे तु पुरुषः स्मृतः ।
पञ्चा [विश्वा]त्मा तेजसि प्रोक्तो निवृत्ता[त्या]त्मा रसे स्मृतः ॥ 32

सर्वात्मा कथितो गन्धे विषयो[यी?] पुरुषः परः ।
पञ्चात्मानः स्मृताह्येते सूक्ष्मरूपा व्यवस्थिताः ॥ 33

संसारविषयातीता योगगम्याः सनातनाः ।
एतत्सूक्ष्मशरीरंतु कथितं मुक्तिकारणम् ॥ 34

तेन तु प्रकृतेर्योगात् ज्ञाताः पञ्चदश क्रमात् ।
पञ्च पञ्च समासेन शक्तयो गुणयोनयः ॥ 35

ज्येष्ठा विद्या च कान्तिश्च शान्तिः श्रद्धा च पञ्चमी ।
निर्मलाश्शक्तयः पञ्च जाताः सत्वस्य कारणम् ॥ 36

वागीश्वरी क्रिया कीर्तिर्लक्ष्मीः सृष्टिश्च पञ्चमी ।
सा जान[सामला?] किंचिदेवैका[ता?] रजसः कारणं मतम् ॥ 37

मोहिनी प्रथमा चासामविद्याऽथ तमोवती ।
मृत्युर्माया च मलिना योनयस्तमसस्त्विमाः ॥ 38

तत्र प्रकाशकं सत्त्वं रजो विद्धि क्रियात्मकम् ।
तमस्त्वावरणं ज्ञेयमित्येतद्गुणलक्षणम् ॥ 39

एभिरेव गुणैरेतं जगत् स्थावरजङ्गमम् ।
वैचित्र्यं विविधं प्राप्तं संसर्गव्यतिरेकतः ॥ 40

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१. क. श्वासा ।

बुद्धिरष्टविधा जाता गुणेभ्यस्त्रिगुणात्मिका ।
सत्त्वात्सुखात्मिका जाता रजसो दुःखसंयुता ॥ 41

तमसो मोहसंसृष्टा तत्र भेदानिमान् श्रुणु ।
सात्त्विकानि च चत्वारि रूपमेत(कं?)त्तु राजसम् ॥ 42

तामसानि पुनस्त्रीणि यानि वक्ष्यामि नामतः ।
धर्मं ज्ञानं च वैराग्यमैश्वर्यमिति त(सा?)त्त्वतः ॥ 43

वैराग्ये विपरीतं तु रूपं राजसमिष्यते ।
धर्मादि विपरीतानि तामसानीति धारय ॥ 44

जातो बुद्धेरहंकारस्त्रिविधस्त्रिगुणात्मकः ।
येन जन्तुरनात्मानमात्मानमिति मन्यते ॥ 45

वैकारिकं सात्त्विकाख्यात् राजसात्तैजसः स्मृतः ।
भूतादिस्तामसाद्रूपादहंकारस्त्रिधा भवेत् ॥ 46

वैकारिकादहंकारात् पञ्च बुद्धीन्द्रियाणि तु ।
समुत्पन्नानि यैर्ज्ञानं पुरुषस्येह सिद्ध्यति ॥ 47

कर्मेन्द्रियाणि पञ्चैव कर्मारंभाणि तैजसात् ।
मनोजातद्विरूपंच ततस्सङ्कल्पसाधनम् ॥ 48

कालश्च तैजसादेव जातस्तु यदि[कृत?]लक्षणः ।
कालाद्दिशश्च संभूताः पूर्वाद्याः क्रमशः स्थिताः ॥ 49

भूतादेवं[व] च जातानि तन्मात्राणि यथाक्रमम् ।
प्रथमं शब्दतन्मात्रं द्वितीयं स्पर्शपूर्वकम् ॥ 50

रूपमात्रं तृतीयं तु रसमात्रं चतुर्थकम् ।
पञ्चमं गन्धमात्रं तु सूक्ष्मविग्रहसिद्धये ॥ 51

गन्धमात्रादिकाः पञ्च दिशः कालो मनस्तथा ।
अहंकारश्च बुद्धिश्च प्रकृतिर्योगविग्रहः ॥ 52

इत्येता द्वादश प्रोक्ता मूर्तयः परमात्मनः ।
वासुदेवमवस्थाप्य यजन्ते[1] सिद्धिमीप्सवः ॥ 53

तन्मात्रेभ्यस्तु भूतानि क्रमाद् ज्ञानानि[जानानि?] पञ्च वै ।
पं[खं?]च वायुश्च तेजश्च जलपृथ्वी च पञ्चमी ॥ 54

एभिः स्थूलशरीरं तु देहिनामुपजायते ।
श्रोत्रं च चक्षुषी [श्रोत्रत्वक्चक्षुषी?] जिह्वा प्रा[घ्रा]णं बुद्धीन्द्रियाणि च ॥ 55

कर्मेन्द्रियाणि वाक्यानि [वाक्पाणि?] गुह्यं पाय्वङ्ग्रयः स्मृताः ।
कार्यैश्च करणैश्चैव शरीरं स्थूलमुच्यते ॥ 56

एवं सृष्टिः शरीरान्ता सूक्ष्मस्थूलविभागशः ।
कीर्तिता ते मया ब्रह्मन् अथ वक्ष्यामि देहिनाम् ॥ 57

परस्य पुरुषस्यैव शक्तयः कोशशोऽपराः ।
जातिनामस्वरूपाणां भेदाद्भिन्ना इव स्थिताः ॥ 58

शरीरं भौतिकं प्राप्य कर्मभिः स्वैरुपार्जनैः [र्जितैः?] ।
दीर्घं भ्रमन्ति संसारे तेच संसारिणो जनाः ॥ 59

शुद्धेन कर्मणा यान्ति गतिमूर्ध्वमुखीं शुभाम् ।
अशुद्धेन कर्मणा यान्ति तथा गतिमधोमुखीम् ॥ 60

पुमांसोऽ[2]व्याकृते मग्नाश्चिद्रूपा अपि ते स्वतः ।
अशक्ताः स्वपरं ज्ञातुमाश्रयस्वा[3]न्तमोहिताः ॥ 61

रागद्वेषादयस्तेषां दोषाः प्रकृतिसंभवाः ।
संसारगोचरामे[ए?]व किं कुर्वन्ति देहिनाम् ॥ 62

१. क. जायन्ते । २. क. ऽप्याकृते । ३. स्त्वां । ४. मोहिताम् ।

गुणानां तु समुद्रेकात् कर्मभिः स्वैश्शुभाशुभैः ।
उत्तमामधमां मध्यां गतिं गच्छन्ति देहिनः ॥ 63

तेषां सत्त्वगुणोद्रेके गतिर्देवत्वमिष्यते ।
मानुष्यं राजसात्प्रोक्तं तिर्यक्त्वं तमसस्तथा ॥ 64

एवं शरीरिणस्सर्वे गच्छन्ति विविधां गतिम् ।
कालचक्रं समारुह्य भ्रमन्त्यज्ञानमायया ॥ 65

ब्रह्मा

किं कालचक्रमित्युक्तं देवदेव मम त्वया ।
तस्य स्वरूपमिच्छामि श्रोतुं शक्यं यदि प्रभो ॥ 66

परमः

कालः सृजति भूतानि कालः संहरति प्रजाः ।
कालः सर्वेषु जागर्ति कालो हि दुरतिक्रमः ॥ 67

कालो विभजते सर्वं पुरुषार्थं परापरम् ।
भूतं भव्यं भविष्यच्च सर्वं कालात्प्रवर्तते ॥ 68

ग्रहनक्षत्रराशीनां गतिरावृत्तिलक्षणम् ।
तयोस्तस्य परिच्छेदो बहुधा संप्रवर्तते ॥ 69

तस्या[स्य] द्वादशभिर्भेदै र्विभागः परिकीर्तितः ।
अयने ऋतवो मासाः पक्षाश्च तिथयस्तथा ॥ 70

सवनानि तथा यामा मुहूर्ता नाड्य एव च ।
कलाश्चैव विनाड्यश्च प्राणाश्च द्वादशस्मृताः ॥ 71

संवत्सरः पतिस्तेषां कालात्मा तैजसोद्भवः ।
तस्य नेमिद्वयं प्राहुर्यदुक्त मयनद्वयम् ॥ 72

सवनानि पुनस्त्रीणि नाभित्रयमुदाहृतम् ।
अराणि मासा विज्ञेयाः पक्षस्तत्वानि पद्मज ॥ 73

१. क. सुवपोनि ।

ऋतवः षड्वदङ्गानि पादाद्याः परिकीर्तिताः ।
अङ्गुल्यो हस्तपादेषु मुहूर्ताः परिकीर्तिताः ॥ 74

नाड्यो नाड्यस्तु तस्योक्ताः कलाः केशा व्यवस्थिताः ।
विनाड्यो रोमकूपास्तु प्राणानि श्वसितानि तु ॥ 75

इतीदं चक्रमारुह्य जगत्स्थावरजङ्गमम् ।
उदयास्तमयं यान्ति [याति] यथैव ग्रहतारकाः ॥ 76

पर एव पुमान् ब्रह्म कालो भूत्वा व्यवस्थितः ।
लोकसंव्यवहारार्थं चक्रं भ्रमयति ध्रुवम् ॥ 77

अनेनैव जगत्सर्वं भ्रमयद्गुणमायया ।
आस्ते कृतिपरो देवः क्रीडन्निव सनातनः ॥ 78

तस्य यद् द्वादश प्रोक्ता मूर्तयः कमलासन ।
ताभ्य एव क्रमाज्जाताः पुनर्द्वादशशक्तयः ॥ 79

योगेश्वरी सुखा चैव प्रज्ञा तुष्टिः स्मृतिस्तथा ।
दीप्तिरागाच वाङ्नीतिः कान्तिश्चैवा[1]मृतास्तथा ॥ 80

[2]शक्तिस्सर्वात्मिका चेति द्वादशैताः प्रकीर्तिताः ।
एता जगदिदं प्राप्य सर्वकालमवस्थिताः ॥ 81

एताभ्यो मूर्तिपालाश्च द्वादशैवाभवन्पुनः ।
तथा [3]तथैव तेशक्त्या विख्याता भुवनेष्विह ॥ 82

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१. ख. मृति. २. ख. सक्ति ३. ख. तयैव,

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१. क. स्सहवि. २. ख. सहस्ये.

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* [विरक्तः ?] १. ख. नि.

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श्री.

# अथ तृतीयोऽध्यायः ॥



ब्रह्मा

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१. ख. फलान्तरैः ।

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१. ख. मिव. २. ख. नो.

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आसनं शयनं यानं नातिष्ठेच्च[1] कुरूपकम् ।
न पादौ तत्र कुर्वीत यत्र रूपं हरेः स्थितम् ॥ 48

स्थानानि श्रुणुयाद्विष्णोस्तीर्थानि च विशेषतः ।
उपासकांश्च सिद्धांश्च बान्धवानिव सर्वदा ॥ 49

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न मांसं नच मद्यानि मद्यपैर्वा मनःशृतम् ॥ 50

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अशुचिर्न भवेन्नित्यं धीरो भागवतो भवेत् ॥ 51

वैष्णवांश्च विशिष्टांश्च पञ्चरात्रविशारदान् ।
कर्मणां विचिकित्साधुः[स्यात्?] सर्वकालं विचारयेत् ॥ 52

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जानन्नपि हि मेधावी[2] जडवल्लोकमाचरेत् ॥ 53

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प्रायश्चित्तं जपं कुर्यात् सहस्रं शतमेववा ॥ 55

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१. ख. चक्र । २. क. मे साध्वी ।

इत्येवं समयः प्रोक्तो ब्रह्मन्नुद्देशतस्तव ।
अन्यच्च वैष्णवे धर्मे विहितं परिपालयेत् ॥ 56

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आचारो नित्यकर्मैव शास्त्रदृष्टं प्रकीर्त्यते ॥ 57

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शुचिराचम्य सन्ध्यायां पञ्चोपनिषदं जपेत् ॥ 58

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द्वादशाक्षरमेवापि यथासंभव मन्वहम् ॥ 60

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आपत्काले वि[ऽपि]वर्तेत देव बिम्बस्य नोपरि ।
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१. ख. यम्.

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प्रातरेवोत्थितो मौनी मनसा सर्व मुच्चरन्॥ 70

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प्रविशेद्वामपादेन निवृत्यात्मान मुच्चरेत् [रन्?]॥ 71

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सन्ध्यामुपास्य विधिना जपित्वा च यथाक्रमम्॥ 73

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मन्त्रं परमनुस्पृश्य लौकिकं कार्यमाचरेत्॥ 75

दत्वा देवाय विप्रेभ्यो गन्धमात्रस्य विद्यया।
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भेषजान्युपयुञ्जीत रसमात्रस्य विद्यया।
दर्शनं रूपमन्त्रेण पुष्पाण्याभरणानि च॥ 77

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संगृह्योपनिषन्मन्त्रै भोजने विमले क्रमात् ॥ 80

गोमूत्रं गोमयं सर्पि र्दधि क्षीरंच पञ्चमम् ।
परमेष्ठ्यादिभिः पीत्वा तैर्देहमभिमन्त्रयेत् ॥ 81

एवं पापाद्विमुक्तः स्यात् कार्य[य?]शुद्धिश्च जायते ।
मन्त्रैः स्नात्वा विधानेन वासुदेवं जगद्गुरुम् ॥ 82

कृतरक्षोऽर्चयेन्नित्यं तन्मन्त्रैः कृतविग्रहम् ।
शुध्यर्थं प्रथमं स्नात्वा मन्त्रस्नानं समाचरेत् ॥ 83

सर्वेण मृदमादाय निवृत्त्या वारि शोधयेत् ।
विश्वेन तीर्थमावाह्य पुरुषेणानुलेपयेत् ॥ 84

परमेष्ठ्यात्मना स्नाया दाचामेद्विधिना पुनः ।
पञ्चोपनिषदा प्रोक्ष्य सर्वगात्रं विशोधयेत् ॥ 85

अन्तर्जलगतो[1] भूत्वा पञ्चमन्त्रान् क्रमाज्जपेत् ।
प्राणायामैः त्रिभिर्द्वाभ्यामेकेन विनयेन वा ॥ 86

जपित्वातु कृतस्नानः परिधायाथ वाससी ।
आचान्तः प्राङ्खो(मु) भूत्वा कुशलं निस्समाहितः ॥ 87

जपेत्परमहंसंतु त्रिमात्रं प्रणवं तथा ।
सहस्रं शतवारंवा द्वादशाष्टाक्षरावपि ॥ 88

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सूक्ष्मं तेजोमयं ध्यात्वा मण्डलस्थं परं प्रभुम् ।
तर्पयेद्देवताः पश्चादुदकेन यथाक्रमम् ॥ 90

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१. क. मैल ।

इन्द्रादीन् विष्णुपूर्वांश्च वासुदेवादिकानपि ।
मूर्तीर्द्वादशशक्तींश्च परमात्मानमेव च ॥ 91

पृथिव्यादीनि भूतानि ऋषींश्च पितृभिस्सह ।
आदौ नाम द्वितीयान्तं तर्पयामीति चोत्तरम् ॥ 92

एषमन्त्रस्तु निर्दिष्टः तर्पणेतु यथातथम् ।
संतर्प्य पुनराचम्य यागस्थानं समाचरेत् ॥ 93

यत्राराध्य परं देवं विधिना वैष्णवो नरः ।
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इति श्रीपाञ्चरात्रे परमसंहितायां
विनयो नाम
तृतीयोऽध्यायः ॥

श्रीः

# अथ चतुर्थोऽध्यायः ॥

ब्रह्मा

श्रोतुमिच्छाम्यहं देव विष्णोराराधनं परम् ।
कथमभ्यर्चनीयोऽसौ वैष्णवः पुरुषोत्तमः ॥ 1

परमः

अथातः संप्रवक्ष्यामि विष्णोराराधनक्रमम् ।
यस्याभ्यासादवाप्नोति भक्तिमान् वैष्णवं पदम् ॥ 2

यागस्थानं समासाद्य प्रक्षाल्याचम्य वाग्यतः ।
मन्त्रेण गृहमालोक्य वेदिस्थण्डिलमेव च ॥ 3

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आसीनः प्रणवेनाथ परामृश्य करावुभौ ।
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षडङ्गमेकहस्तेन मुद्रामन्त्रैस्समाचरेत् ।
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अग्निप्राकारमध्यं च तेजोमन्त्रेण सर्वतः ।
आत्मरक्षां विधायैवं आचरेद्धारणाक्रमम् ॥ 7

प्राणायामैस्त्रिभिर्युक्तं बध्वाऽऽदौ योगसंपुटम् ।
पूरणाद्रेचनाद्वायो रेचनाद्वापि यत्नतः ॥ 8

भवेत्प्राणकृतः पुंसः प्राणायामस्स उच्यते ।
नाभिपद्मे ततो वायुं संचिन्त्य पुरुषात्मना ॥ 9

धारयेत्तत्र चैतन्यं वायुभूतं विशोषनः ।
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धारयेत्तत्र चैतन्यमग्निभूतं समन्ततः ।
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निवृत्त्या वरुणं मूर्ध्नि वारिरूपं च धारयेत् ।
कृष्णा रक्ता च पीता च शुक्लरूपा च धारणा ॥ 12

त्रिभिस्त्रिभिः स्मृतैकैका प्राणायामैर्यथोदितैः ।
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धारणासु च विज्ञेयः कार्यो भागवतैर्नरैः ।
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प्रलयक्रममास्थाय संहरेत्परमात्मनि ।
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सृष्ट्वा दक्षिणहस्तेन मन्त्रानुक्त्वा क्रमेणच ।
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मध्यास्ये हृदि गुह्येतु तथा पादतलक्रमात् ।
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एवं मन्त्रमयो भूत्वा महायोगसमाधिना ।
अमृतोदकसंपूर्णैः कलशैर्हेमनिर्मितैः ॥ 20

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तस्मिन् संचिन्त्य सोमं तु तथा सोमेऽग्निमण्डलम् ।
एवमन्तर्बहिश्चापि शरीरं मन्त्रनिर्मितम् ॥ 22

कल्पयित्वा हरेः पूजां कर्तुमर्हति साधकः ।
संकृदेव[1] स्वयं भूत्वा देवदेवं समर्चयेत् ॥ 23

समानव्यवहारेऽपि नपूज्यः पूजकोऽपि वा ।
शरीरं प्राकृतं तस्मात् संहृत्य प्रलयक्रमात् ॥ 24

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स्थण्डिले प्रतिमायां वा जलेवाऽग्नावथापिवा ॥ 25

मनसा वा यजेद्देवं हृद्याकाशेऽथमण्डले ।
सूर्यमण्डलमध्ये वा यथा सम्भवमर्चयेत् ॥ 26

द्रव्याणि पूर्वमाहृत्य विशुद्धानि समन्ततः ।
परमेष्ठ्यात्मना प्रोक्ष्य यागपीठं प्रकल्पयेत् ॥ 27

पीठं सिद्धमयं तत्र देवस्संपूज्यते हरिः ।
वासुदेवादयः पादा यागपीठस्य निष्ठिताः ॥ 28

अधर्माद्यास्तु चत्वारः पादपीठाः प्रकीर्तिताः ।
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नैर्ऋत्यां ज्ञानमूर्तिस्तु देवः सङ्कर्षणः स्थितः ।
प्रद्युम्नो दिशि वायव्यां वैराग्यात्मा व्यवस्थितः ॥ 30

[2]ऐश्वर्यमूर्तिरैशान्या मनिरुद्धो व्यवस्थितः ।
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अहंकारास्त्रयः पाशाऽ[3]यैतनास्तु त्रयोगुणाः ।
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१. ख. सकृ. २. अथमधोंऽधिकः ख पुस्तके । ३. ख. पतना ।

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१. क. धाम प्राप्य ।

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१. क. रत्नानां ।

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चतुर्थोऽध्यायः

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श्रीः

# अथ पञ्चमोऽध्यायः ॥

ब्रह्मा

कानि द्रव्याणि पूजाया मेषां संग्रह इष्यते ।
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परमः

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उपलिप्तमथास्त्रेण संसिध्य[च्य?] कलशं त्यजेत् ॥ 18
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अक्षतं विकिरेत्तस्मिन् मन्त्रेणाष्टाक्षरेणच ।
स्थानशुद्धिर्भवेदेवं पात्रशुद्धि मतः श्रुणु ॥ 20
आम्रकल्पे[ल्के?]न तोयेन हेमं ताम्रंच शोधयेत् ।
राजतं गृहधूमेन शान्ताङ्गारेण वा पुनः ॥ 21

भस्ममिश्रेण तोयेन लोहशुक्तं विशोधयेत् ।
शङ्गशुक्तिमयानांतु लवणेन विशोधनम् ॥ 22

फलपत्रमयानांतु स्वाद्भिरद्भिश्च शोधनम् ।
लेपगन्धापनोदेन शुद्धिर्भवति नान्यथा ॥ 23

गन्धपुष्पयुतं तोयमे कपात्रे प्रपूरयेत् ।
पञ्चमन्त्रैः [न्त्रान्?] क्रमात्तस्मै [स्मिन्?] पञ्चोपनिषदा न्यसेत् ॥ 24

प्रोक्षयेत्तेन सर्वाणि पात्राणि पृथगेव वा ।
अक्षाराकलुषं शुद्धं गन्धपूर्णं रसान्वितम् ॥ 25

अस्पृष्टं दुर्जनै स्तोयमनल्पं सर्वकर्मसु ।
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लोहपात्रवदेवास्य विशुद्धिर्लोहजस्यतु ।
पूर्णनाच्छादनाच्छुद्धिः शैलस्य तु विधीयते ॥ 27

एवं दारुमयस्यापि मणिजानां तु मार्जनम् ।
एवं विशोद्धय संहृत्य स्पृष्ट्वा शक्रमतः परम् ॥ 28

बेरशुद्धिं विजानीयात् कुशादीनांतु मार्जनम् ।
अन्यैरनुपयोगस्तु सर्वेषां शुद्धिरुत्तमा ॥ 29

सदर्भमासनं कृत्वा पूजास्थानादधःस्थितः ।
दर्भपाणिः पवित्रेण वारि संस्कृत्य शोधयेत् ॥ 30

श्रेष्ठो गन्ध[ः] समुद्दिष्टः कुङ्कुमागरुचन्दनैः ।
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केवलं चन्दनं चापि विष्णोः प्रीतिकरं शुभम् ॥ 32

करवीरावुभौ पद्मौ केतकी जातिमल्लिका ।
उत्पलानि तथा त्रीणि नगरं चम्पकं तथा ॥ 33

द्रोण वानीरशम्याका श्वेतार्क कुटजं तथा ।
कन्दली बकुलं चैव तुलसी नवमाल्लिका ॥ 34

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पुन्नागो वंश पुन्नागाः क्षुद्रपुन्नाग एव च ॥ 35

मालती श्वेत कुमुदा देवदारूत्पलद्वयम् ।
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आवीरं कर्णिकारं च वैष्णवी शङ्खपुष्पिका ॥ 37

द्वावशोकौ च कुन्दश्च गन्धपूर्णाङ्कुराणि च ।
शेफालिका कुरवकः पीतकोरण्ड एव च ॥ 38

नन्द्यावर्तद्वयंचापि क्षुद्रकेतक एव च ।
एवं संगृह्य पुष्पाणि पूजयेत्पुरुषोत्तमम् ॥ 39

दिवापुष्पै र्दिवापूजां रात्रिपुष्पैस्तथा निशि ।
आपत्काले यथायोगं पूर्वपूर्वं तु शस्यते ॥ 40

मुक्तपुष्पा वरा माया माया च [यातयामाच?]
सूकरा तथा ।
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आज्ञाविभीतकंचै व शिरीषं मदयन्तिका ॥ 42

निर्गुण्डी सिन्धुवारं च किंशुकः शल्मली जपाः ।
अर्कं च कनकोन्मत्तं करञ्जं विषपादपम् ॥ 43

बन्धूकमाधवीनीप मर्जुनं पाटलं तथा ।
चण्डाकोशातकीचैवा लाबू शिग्रुस्तथैव च ॥ 44
एतानि वृक्षवल्लीषु विशेषेण विवर्जयेत् ।
हिट्टं [ छिन्नं ? ] च मुकुलं चापि जीर्णं पर्युषितं तथा ॥ 45
भूमिगं बहुबन्धं च पतितं पात्रवर्जितम् ।
भुक्तशेषं परिम्लान मस्पृश्यस्पृष्टमेव च ॥ 46
पुष्पं विहितमप्येत मापत्कालेऽपि वर्जयेत् ।
पात्रे पुष्पाणि गृह्णीयात् पाणी प्रक्षाल्य वारिणा ॥ 47
विधाय स्थापयेत्पश्चादप्रतापे नरो बुधः ।
यवमुद्ग प्रियङ्गूनां निष्पावं न च कस्य च ॥ 48
दूर्वा भूस्तृणमाषाणां गृह्णीयादङ्कुराणि च ।
आर्द्राणि चाग्रयुक्तानि निर्वृणानि निवेदयेत् ॥ 49
पत्राङ्कुराणि देवाय विपरीतानि वर्जयेत् ।
लामज्जं सर्वमूलेषु प्रशस्तं परमात्मनः ॥ 50
देवदारुकृतं धूपं चन्दनागरुमिश्रितम् ।
न [ आ ? ] दद्यादेवपूजायां विधूमाङ्गार संभवम् ॥ 51
सालं सर्जरसं दण्डं कृत्रिमागरु मिश्रितम् ।
प्राण्यङ्गवर्जमन्यद्वा धूपं पात्रान्निवेदयेत् ॥ 52
गव्येन सर्पिषा दीपं तैलेनापि कृतो [तं? ] न वा [ वम् ?] ।
सूत्रवर्तियुतं दद्यादमुखानलदीपितम् ॥ 53
दुकूलक्षौमनेत्राणि सूक्ष्म कार्पासितानि च ।
नव वस्त्राणि देवाय धूपितानि निवेदयेत् ॥ 54
हेमरत्नमयान्येव दद्यादाभरणानि च ।
न दद्याद्दोषयुक्तानि भुक्तपूर्वाणि वा नृभिः ॥ 55

प्राण्यङ्गतुषभस्मास्थिकाष्ठपाषाणसंयुतान् ।
उच्छिन्न हीनसंस्कारान् तण्डुलान्परिवर्जयेत् ॥ 56

कुन्देन्दु मुक्ता शङ्खाभैः सत्कृतैः शालितण्डुलैः ।
षड्भिः प्रक्षालितैः पक्कं पायसंतु निवेदयेत् । 57

शालि षाष्टिक गोधूम यवमुद्गादिभिः कृतान् ।
अक्षारलवणान् पृष्टान् [पिष्टान्] घृतमृष्टान्निवेदयेत् ॥ 58

वर्जनीयं हविर्भक्ष्यमत्युष्णमतिशीतलम् ।
अपक्कमतिपक्कं च दुष्टपक्कं च सर्वशः ॥ 59

कालपक्कानि सर्वाणि फलानि मधुराणि च ।
कृमिकीटवियुक्तानि पूजाकाले निवेदयेत् ॥ 60

गन्धपर्ण रसोपेतं वस्त्रपूतं नवं घृतम् ।
अग्निकार्ये निवेद्यैव ग्राह्यं गोक्षीरसंभवम् ॥ 61

उपस्तीर्य घृतेनादौ पात्रे कृत्वा हविर्द्विधा ।
अभिघार्य पुनस्तेन निवेद्यमुपसादयेत् ॥ 62

गन्धपुष्पप्रदानेन परिवारस्य पूजनम् ।
अर्घ्यपाद्यनिवेद्यादि देवस्यैव समर्पयेत् ॥ 63

पलाशोदुम्बराश्वत्थ प्लक्षन्यग्रोध सम्भवाः ।
क्षीरवृक्षोद्भवा वापि द्वादशाङ्गुलमात्रकाः ॥ 64

समग्राः पीठमन्त्रैस्तु जुहुयात् समिधो बुधः ।
वक्रा गन्धयुतास्तीक्ष्णा भिन्नाश्च विषवृक्षजाः ॥ 65

सच्छिद्रा स्समिधश्शुष्का जुहुयान्मारणादिषु ।
इध्मस्तु हस्तमात्रं स्यात् परिधिर्बाहुमात्रकः ॥ 66

अद्भिस्तु नित्यधार्यं स्यात् लब्धो वा वैष्णवालयात् ।
एवमेतैः शुभैः द्रव्यैरात्मीयैर्देवमर्चयेत् ॥ 67

उत्तरोत्तर भूयिष्ठाः सप्त जातीः स्मरिष्यति ।
पूर्वं संस्कार हानिश्च न कदाचिद्भविष्यति ॥ 68
ततः पदमवाप्नोति यद्गत्वा नानुशोचति ।
अन्यदीयैस्तु ये द्रव्यै रर्चयन्ति जनार्दनम् ॥ 69
धनार्थं वा यशोऽर्थं वा सतेषां विफलश्रमः ।
पूजाहेतोः प्रयच्छन्ति येकेचित् द्रव्यमात्मनः ॥ 70
पूजासु क्रियमाणासु ते भवन्त्यंशभागिनः ।
तस्मात्सर्वप्रयत्नेन द्रव्यमात्मसमार्जितम् ॥ 71
[1]पूजायां विनियुञ्जीत नापद्यपि परार्जितम् । 72
द्रव्यालाभे तु पूजायां पुष्पैरपि समर्चयेत् ।
पुष्पालाभे तु तोयेन तोयालाभेतु चेतसा ॥ 73
अन्येन वैष्णवेनापि वित्तमोहेतु कारयेत् ।
नतु देव मनाराध्य स्वयं भुञ्जीत बुद्धिमान् ॥ 74
अनर्चयित्वा ये देवं नाश्नन्ति नपिबन्तिच ।
न तेषां दुर्लभं किंचिदिह लोके परत्रच ॥ 75
यत्करोति शुभैर्द्रव्यै र्यत्करोति दिने दिने ।
यत्करोति स्वयं भक्त्या तेन विष्णुः प्रसीदति ॥ 76
एवं द्रव्याणि शुद्धिं च [विधानं तव] पद्मज ! ।
संक्षेपात्कथितं सर्वं किं भूयः कथयामि ते ॥ 77

इति श्रीपाञ्चरात्रे परमसंहितायां
द्रव्यविधानं नाम
पञ्चमोऽध्यायः ।

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१. अयमर्धः ख. पुस्तके अधिकः ।

श्रीः

# अथ षष्ठोऽध्यायः

ब्रह्मा

मन्त्रकोशं समाचक्ष्व यथावत्परमात्मनः ।
लक्षणं विनियोगस्य फलानि विविधानि च ॥ 1

परमः

हन्त ते कथयिष्यामि मन्त्राणां लक्षणं परम् ।
बीजानि विनियोगं च गुह्यमेतदहं तव ॥ 2

मन्त्रपूर्वाः क्रियास्सर्वाः साधयन्तीप्सितं फलम् ।
मन्त्रैराकृष्यते देवो मन्त्रैरेव विसृज्यते ॥ 3

मन्त्रणादेव मन्त्रास्ते तस्मात्तान् न प्रकाशयेत् ।
न स्वरूपं लिखेत्तेषां लक्षणं न च कीर्तयेत् ॥ 4

आदीपः प्रणवो बीजं सर्वमन्त्रस्य निश्चितम् ।
पामयन्यापि [प्राणयंश्चापि?] सर्वस्य तदेव परमं मतम् ॥5

तेनैव देवमभ्यर्च्य तमेव सततं जपेत् ।
नित्यं प्रणवनिष्ठस्य सिद्धिर्भवति तादृशी ॥ 6

प्रणवान्नाधिको मन्त्रः कश्चिदस्ति पितामह ! ।
ओंकारस्तु त्रिमात्रः स्यान्मकारस्त्वर्धमात्रकः ॥ 7

प्रणवात्तु परं बीजं मन्त्राणां विविधं स्मृतम् ।
बीजात्परो नमस्कार इति सर्वत्र निश्चितः ॥ 8

नमस्कारात्परं विद्धि पराचेति पदं तथा ।
तस्मा.....................श्चित्येव कमलासनात् ॥ 9

१. क. मन्त्राणां देव ।

सत्वयोनी रजोयोनिः तमोयोनीति नाम च ।
चतुर्थ्यन्तं बहुत्वेन परशब्दोऽपि तत्समः ॥ 10

प्रथमैकादशाकारं बिन्दुभिस्सविसर्गकैः ।
ज्येष्ठादीनां तु पञ्चानां पंच बीजानिलेन च ॥ 11

तृतीयपञ्चमाभ्यां च स्वराभ्यां द्वादशेन च ।
चतुर्दश्यां च युक्तेन लकारेनैव पञ्चधा ॥ 12

पञ्चबीजानि तानिस्यु[:] वागीश्वर्यादिषु क्रमात् ।
षष्ठाद्यैः पञ्चभिर्युक्तो मोहिन्यादिषु सस्मृतः ॥ 13

नामधेयस्तु सर्वासां हृष्टादेव[1] [सृष्टावेव?] यथोदितम् ।
मकारो बिन्दुभूतस्तु सर्वभूतेषु पद्मज ! ॥ 14

परेष्ववस्थितो ज्ञेयः शरीरे प्राणवत्सदा ।
दकारस्तु गुणस्योक्तो गुणानां योनिवत्स्मर ॥ 15

बुद्धिबीजं बकारस्तु बुद्धिभेदेष्वतः श्रुणु ।
धर्मादीना मकाराद्यैश्चतुर्भिस्सहितो भवेत् ॥ 16

अधर्माद्येषु विज्ञेयश्चतुर्भिः स.......... भिर्युतः ।
अहंकारो[रे?]मकारस्तु तद्भेदेषु गुणस्वराः[2] ॥ 17

पकारो मनसो बीजं सङ्कल्पस्य च नाम च ।
कालबीजं हकारस्तु दिग्बीजं सविसर्गतः ॥ 18

नकारादीनि पञ्चैव शब्दमात्रादिषु स्मृताः ।
बुद्धीन्द्रियेषु णादीनि तादीन्यन्येन्द्रियेषु च ॥ 19

ॐकारादीनि[3] पञ्चैव भूतबीजानि पद्मज ।
नामधेयानि सर्वेषां सृष्टावेव यथातथम् ॥ 20

१. ख. षष्टादेव । २. क. गणे । ३. क. उ. ।

वासुदेवादिकानां च गुणशक्तिसमन्वयात् ।
बीजानि कल्पयेद्विद्वान् पञ्चरात्रविशारदः ॥ 21

बहिरावरणे तेषां विनियोगः क्रमात्स्मृतः ।
चक्रमन्त्राननो वक्ष्ये चक्रमण्डल कल्पने ॥ 22

अक्षबीजं चकारस्तु चक्रमध्ये व्यवस्थितम् ।
कालबीजं हकारस्तु स्वरैर्द्वादशभिर्युतम् ॥ 23

मेषादि राशिबीजानि विज्ञेयान्यरभूमिषु ।
तिथिबीजानि राशीनां वामदक्षिण योगतः ॥ 24

अनुपूर्वाः स्मृताः शान्ताः शुक्लकृष्णात्मिका मताः ।
आद्यैः स्वकैः क्रमाद्युक्ता बिन्दुन्तैर्वेदनैस्सह ॥ 25

शुक्ले कृष्णे विसर्गान्ता मेषादि क्रम योगतः ।
नक्षत्राणिच कान्तानि रेफादीन्यरमध्यतः ॥ 26

अश्वयुक् प्रभृतीन्याहुः संस्थितानि यथाक्रमम् ।
हाद्या मान्ता गृहा ज्ञेया व्युत्क्रमाद् कृतक्रमाः ॥ 27

स्वराशिषु गृहास्सप्त राहुकेतु स्थितेर्वशात् ।
ह्रस्वाक्षराणि पूर्वाणि श्रीबीजानि.........भा...भिषु ॥ 28

सकारश्च मकारश्च बीजं नेमिद्वयस्य च ।
तत्त्वानामपि बीजानि कीर्तितान्येव सर्वशः ॥ 29

चक्रमन्त्रा इमे प्रोक्ता यथावच्चक्रकल्पने ।
षडङ्गस्यापि बीजानि श्रुणु नामानि च क्रमात् ॥ 30

गुणस्वरैः सहैकारैर्विसर्गेण च बिन्दुना ।
हकारः संयुतो बीजं षडङ्गेषु च कीर्तितम् ॥ 31

हृदयं च शिरश्चैव शिखाकवचमेवच ।
अस्त्रनेत्रं च निर्दिष्टं षडङ्गमिति पद्मज ! ॥ 32

आत्मरक्षासु सर्वत्र पूजारम्भेतु सन्ध्ययोः ।
शयानो भुक्तवांश्चापि षडङ्गं नित्यमाचरेत् ॥ 33

उदक्याञ्जलि मोक्षे च स्थानशुद्धौ च सर्वशः ।
आयुधानां च संस्पर्शे शस्त्रमन्त्रो विधीयते ॥ 34

आत्मनः परिषेके च देवस्यापि प्रदक्षिणे ।
उपस्थाने च सन्ध्यायां दिङ्मन्त्रस्तु विधीयते ॥ 35

जपेन भूतमन्त्राणां भूतानि वशमानयेत् ।
कालमन्त्रं जपन्नित्यं दीर्घमायुरवाप्नुयात् ॥ 36

प्रकृतेस्तु जपन्मन्त्रं स्वःस्थो भवति सर्वदा ।
वासुदेवादिकानां तु मन्त्राणां सततं जपात् । 37

धर्मादि विषया सिद्धिः पुरुषस्योपजायते ।
अष्टाक्षरं जपेन्नित्यं द्वादशाक्षरमेव वा ॥ 38

अन्ते च प्रणवं कृत्वा मुमुक्षुर्नियतेन्द्रियः ।
नान्ततः प्रणवन्यासं फल कामस्य कीर्त्यते ॥ 39

स्वाहाकारं तु होमेषु सर्वत्रान्तेषु योजयेत् ।
क्षीरयावक भैक्षाणि शाकं वा फलमेव वा ॥ 40

भक्षयेत् प्रयतो भूत्वा साधयेन्मन्त्रमीप्सितम् ।
नदीसङ्गम तीर्थेषु पर्वतायतनेषु च ॥ 41

देवतां पूजयित्वादौ मन्त्रानहरहर्जपेत् ।
सहस्रमयुतं लक्षं लक्षाणि द्वादशोत्तमम् ॥ 42

जपेन मन्त्राः सिध्यन्ति होमेन च फलप्रदाः ।
समिदाज्यं फलादीनि पद्मपत्रं हवींषिच ॥ 43

जुहुयात्फलसिध्यर्थं फलकामो दिने दिने ।
महतस्तु महाकालः कालश्चाल्पः कृशस्यतु ॥ 44

कामे सिद्धेतु तत्कामे [ले?] तद्विद्वान् मनसा चरेत् ।
लघुना तु न कालेन देवमावाहयेत्परम् ॥ 45
परपीडा निमित्तं वा वैष्णवः साधयेत्[1] क्वचित् ।
स्वयमेव विनश्यन्ति ह्यापदो विष्णुयाजिनः ॥ 46
सम्पदश्च विवर्धन्ते निष्कामस्यापि सन्ततम् ।
फलमर्थयमानोऽपि कामसङ्कल्पवर्जितः ॥ 47
पूजयित्वा परं देवं तत्फलं लभते ध्रुवम् ।
इदं देहीति सङ्कल्पः पूज्यमानोऽपि यत्नतः ॥ 48
न प्रसीदति गोविन्दः कुर्वन्नपि फलं नृणाम् ।
अथ चेद्वैष्णवस्यापि साध्यकामो हृदि स्थितः ॥ 49
तदा तस्यैव देवस्य परिवारं प्रपूजयेत् ।
द्वादशारं महाचक्रं राज्यहेतोः प्रपूजयेत् ॥ 50
भास्वरं सूर्यसङ्काशं नाभिनेमिपरिष्कृतम् ।
[2]इमित्यस्य भवेद्‍बीजं नाम चास्य सुदर्शनम् ॥ 51
पाञ्चजन्यं महाशङ्खं यशःकामः प्रपूजयेत् ।
शमित्यस्य भवेद्‍बीजं शब्दपूर्णस्य देवताः ॥ 52
शत्रूणां बाधनार्थाय गदामेव प्रपूजयेत् ।
संहरन्तीमिव क्रुद्धा मप्रधृष्यां सुरासुरैः ॥ 53
षडित्यस्य भवेद्‍बीजं स्त्री [रूपा] रुवाचास्य देवता ।
कृत्या दुर्गेति नामानि तस्य एव पितामह ! ॥ 54
धनसञ्चयमन्विच्छन् भक्त्या वैश्रवणं परम् ।
पूजयेत्तस्य [3]किं बीजं तेन सिध्यति तत्फलम् ॥ 55

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१. अत्र पूर्वपद्यस्थ नञ् अनुवर्त्यते । २. ख. हुमि । ३. ख. कं. ।

विभवान् भोक्तुकामस्तु पूजयेदग्निमन्वहम् ।
गकारं तस्य बीजं तु नक्षत्रं चास्य कृत्तिका ॥ 56

तिथियोगेषु वक्ष्यामि संमानं वा पितामह ।
एतदुद्देशमात्रेण कामबीजानि कानिचित् ॥ 57

दर्शितानि तव ब्रह्मन् साधकानां हिताय च ।
असंख्यत्वाद्धि कामानां विस्तारो नैव शक्यते ॥ 58

वक्तुः श्रोतुश्च तत्त्वेन दिव्यैर्वर्षशतैरपि ।
सर्वे सर्वस्य कामाहि सम्मता एव देहिनः ॥ 59

नान्यः सिध्यति कामेन तस्मात्कामो निरर्थकः ।
तस्मात्सर्वप्रयत्नेन मुक्त्वा काममनोरथम् ॥ 60

भगवन्त मुपासीत सर्वं तेनैव सिध्यति ॥ 61

इति श्रीपाञ्चरात्रे परमसंहितायां
मन्त्रकोशो नाम
षष्ठोऽध्यायः

श्रीः

# अथ सप्तमोऽध्यायः

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ब्रह्मा

भगवन् वैष्णवो याग स्त्वया योऽयं प्रकीर्तितः ।
दीक्षितस्यैव नान्यस्य मन्त्रैः कर्तुं न संभवेत् ॥ 1

तत्र दीक्षां समाचक्ष्व वैष्णवानां यथाक्रमम् ।
कस्मिन् देशे भवेद् दीक्षा कस्य वा पुरुषस्य वा ॥ 2

दीक्षायां कीदृशो भेद आचारश्चात्र कीदृशः ।
एतत्सर्वं समाचक्ष्व परं कौतूहलं हि मे ॥ 3

परमः

नदीसङ्गमतीर्थेषु देवतायतनेषु च ।
पर्वताग्रेषु कोष्ठेषु स्थाने वा सुमनोहरे ॥ 4

पूर्वं परीक्षितां भूमिं यागस्थानं प्रकल्पयेत् ।
ब्राह्मणस्य सिता भूमिः क्षत्रियस्यारुणा भवेत् ॥ 5

पीतवर्णा च वैश्यस्य कृष्णा शूद्रस्य कीर्तिता ।
कामेन चापि भागः स्यादाद्या पापप्रणाशिनी ॥ 6

भूमिदाचार्कपरा.......................शत्रुनिबर्हिणी ।
निम्ना प्रागुत्तरे कोणे दिक्षु शेषासु चोन्नता ॥ 7

विस्तीर्णा दुर्जनास्पृष्टा भूमिः स्या च्छुभकर्मणि ।
ज्ञात्वैवमीप्सितां भूमिं कृत्वाग्रे शल्यशोधनम् ॥ 8

प्राणिगतालि भस्मास्तु [प्राण्यङ्ग तुष भस्मास्थि?]
रहितां ता[का?]रयेद्बुधः ।
आर्द्रीकृत्य मृदा भूयो मध्यवेदिं तु कारयेत् ॥ 9

सर्वतः ससमामेव सलिलस्य व्यवस्थया ।
तस्याः सर्वासु दिक्ष्वेव निबद्धां कारयेद्भू[न्वू?]निम् ॥ 10

वेदिमध्यं [1]प्रविश्यन्ति यथा नान्ये बहिः स्थिताः ।
उपर्यपि विना स्तम्भैः कुर्यादावरणं पुनः ॥ 11

न पतन्ति यथा वेद्यां सदा सूर्यस्य रश्मयः ।
द्वारदेशं क्रमात्कृत्वा वह्निकुण्डं चतुर्दिशम् ॥ 12

रसांसि विविधैर्दि[द्रैं?]व्यै र्नानावर्णानि साधयेत् ।
कलशान् विविधांश्चापि पात्राणि विविधानि च ॥ 13

दीक्षार्थिनस्तु यावन्तः संभवन्त्यत्र वैष्णवाः ।
ते सर्वे सममेवाऽत्र प्रयतेरन् समाहिताः ॥ 14

उत्साहे चार्थदाने च कायक्लेशे च योऽधिकः ।
चेष्ट केत [ते क ?] स्य धर्मेण फलं भूयो भविष्यति ॥ 15

आचार्योऽनुग्रहार्यैव यदा शिष्यान् स दीक्षयेत् ।
तदापि सर्व एवैते शुश्रूषेरन् यथाबलम् ॥ 16

तत्रैव कल्पिते स्थाने निच्छिद्रे निरुपद्रवे ।
नगर ग्रामयोर्दूरे सर्वतः परिवारिते ॥ 17

सर्वोपकरणैर्युक्तैः पूजाद्रव्यैश्च संयुते ।
वैष्णवैरभ्यनुज्ञातः [2]कुशलैर्दीक्षितैः पुरा ॥ 18

आदर्शतलसङ्काशे पीतानां स्वर [वितानाम्बर ?] भूषिते ।
पुष्पौषधि फलाढ्यैश्च कलशैर्दिक्षु शोभिते ॥ 19

अदीक्षितजनास्पृष्टे सन्निकृष्ट जल [न ?] स्य च ।
आचार्यः कारयेद्दीक्षां वैष्णवस्य मनस्विनः ॥ 20

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१. ख. प्रपश्यन्ति । २. ख. कशलै ।

द्वादश्यां पौर्णमास्यां वा विषुवत्ययने पि वा ।
श्रोणायां वा प्रयुञ्जीत दीक्षामस्य यथाविधि ॥ 21

विष्णुभक्तो गृहस्थश्च दीक्षाकर्म विचक्षणः ।
परोपकारनिरतः चक्रलिङ्गधरस्तथा ॥ 22

दीक्षातन्त्र मनाजीवन् केवलं कृत्यवत्सलः ।
यो निवृत्तश्रुतैर्युक्त आचार्यः परिकीर्तितः ॥ 23

ब्राह्मणाः क्षत्रिया वैश्या[1] दीक्षायोग्यास्त्रयः स्मृताः ।
जातिशीलगुणोपेताः शूद्राश्च स्त्रिय एव च ॥ 24

जिज्ञासु [सुं] नास्तिकं क्रूर मधर्मनिरतं शठः [शठम्] ।
अनाश्रितमविद्वांसः [सं] कृतघ्नं नच दीक्षयेत् ॥ 25

डम्भार्थं वर्तते यश्च परीक्षार्थं च दुर्मतिः ।
तस्यापि दीक्षां नाचार्यः कारयेद्वैष्णवीं पराम् ॥ 26

देवपूजाविधिज्ञाने यस्सदा बुद्धिमान् भवेत् ।
तस्य दीक्षां प्रयुञ्जीत धर्म एवं विवर्धते ॥ 27

शिष्येण कल्पितां भूमिमाचार्यः स्वयमादि[वि ?]शेत् ।
संचिन्त्य मनसा देवं दीक्षितैश्च समन्वितः ॥ 28

अक्षारलवणं भुक्त्वा पूर्वेद्युस्सुसमाहिताः [ तः ] ।
प्रातराचम्य तां भूमिं कुर्यान्मानेन सम्मिताम् ॥ 29

द्वादशारत्निमात्रं तु वेदिमानं विधीयते ।
विप्राणां क्षत्रियाणां च षड्भागोनं विशां भवेत् ॥ 30

स्त्रीशूद्रयो स्त्रिभागोनं सूत्रन्यासेन कल्पयेत् ।
वेदे[ दि ? ]द्वादशभागेन मध्यतोऽक्षं प्रकल्पयेत् ॥ 31

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१. क. योग्या ।

नाभेस्तदेवमानंस्यादरणान् [राणां?] द्विगुणं भवेत् ।
नाभिपद्मे विमानं च विद्या त्संच[स्न?]रणस्य च ॥ 32

मध्यतः शङ्कुमाहत्य समवृत्तं समस्थितम् ।
प्रमाणेष्वङ्कितं सूत्रं पाशितं तत्र योजयेत् ॥ 33

वर्णकैरालिपेत्तत्र सर्वक्षेत्राणि संयुतः ।
सर्वतो वृत्तरूपाणि मानैर्युक्तैर्यथाक्रमम् ॥ 34

अक्षभूमिं त्रिधा कुर्यात् त्रिभिर्वृत्तैस्समात्मकैः ।
कल्प्यते कमलं यत्र मुख्यं द्वादशपत्रकम् ॥ 35

कर्णिका मध्यमे वृत्ते द्वितीये केसराणि च ।
तृतीये तस्य षा[प]त्राणि समानि ललितानि च ॥ 36

मध्ये स्थूलानि सर्वाणि क्रमादग्रे तनूनि च ।
पत्रान्तराणि सर्वत्र समरूपाणि कल्पयेत् ॥ 37

नाभिक्षेत्रं तथा कुर्यात् त्रिभिस्सूत्रैस्समन्वितम् ।
अरक्षेत्रं पुनर्भिन्द्याद्भागै र्द्वादशभिः समैः ॥ 38

अराणि चान्तरं चापि तेषु कुर्या द्यथाक्रमम् ।
तुल्यमेवोभयोर्मानं सर्वदिक्षु विधीयते ॥ 39

अरान्तरे दिशः कुर्या द्विदिश स्वरगोचरम् ।
मूले शिरसि चाराणि स्थूल रूपाणि कल्पयेत् ॥ 40

मध्ये च वृत्तरूपाणि मानस्यार्धेन सर्वतः ।
नेमिक्षेत्रे पुनः कुर्यात् द्वे वृत्ते सर्वतस्समे ॥ 41

अधरोत्तररूपेण प्रथयस्तत्र सम्मताः ।
ता श्चतुर्विंशति ज्ञेया[ः?] सर्व दिक्ष्वनुपूर्वशः ॥ 42

अराग्रमध्ये सर्वेषां प्रधीनां सन्धिकल्पयेत् ।
एतावच्चक्रमाख्यातं समन्तात्परिमण्डलम् ॥ 43

बहिरावरणं चास्य नाभिमानेन कल्पयेत् ।
दीक्षार्थिनां प्रवेशार्थं सर्वतः परिमण्डलम् ॥ 44

तत्र स्थानानि दिक्ष्वेव दिक्पालानां प्रकल्पयेत् ।
चतुरश्राणि सर्वाणि हस्तार्धेन समंततः ॥ 45

वेदेरपि बहिर्वृत्तं निम्न मुन्नतमेव वा ।
हस्तमानेन कुर्वीत दिग्द्वाराणां प्रसिद्धये ॥ 46

द्वाराणि चतुरश्राणि दिङ्मुखेषु प्रकल्पयेत् ।
मध्यत स्सावकाशानि विस्तीर्णानि च पक्षयोः ॥ 47

द्वाराणि चोत्तरादीनि विप्रादीना मनुक्रमात् ।
प्रवेशे निर्गमे वापि दीक्षाया मवधारयेत् ॥ 48

बहिर्वृत्तंतु कुर्वीत पञ्चभिर्मण्डलैर्युतम् ।
महाभूतानि यत्रस्यु राकाशादीनि सर्वतः ॥ 49

एवं सूत्रेण सुमितः कृत्वा चक्रं समंततः ।
वर्णकैरालिखेत् पश्चात्पञ्चभिः कुशलोगुरुः ॥ 50

शुक्लं कृष्णं तथा रक्तं श्यामं पीतं च वाऽयसम् ।
पद्मजं पद्मवर्णांश्च चक्रमण्डललेखने ॥ 51

कर्णिकामालिखेत् पूर्वं पीतवर्णेन सर्वतः ।
रक्तशुक्लापकीर्णानि केसराणि समालिखेत् ॥ 52

पत्राणितु सितेनैव श्यामवर्णं तदन्तरम् ।
शुक्लां रक्तांच कृष्णांच त्रिधा नेमि मथालिखेत् ॥ 53

अराणि पीतवर्णानि तन्मध्यं सितमालिखेत् ।
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शुक्लकृष्णा वुभौ वर्णौ पीतवर्णं तु सन्धिषु ।
एवं चक्रं लिखित्वातु बहिरावरणे पुनः ॥ 55

पुराणि लोकपालानां नानावर्णान्यथालिखेत् ।
बाह्ये तु मण्डले कुर्यात् पञ्चवर्णाननुक्रमात् ॥ 56
कृष्णं पीतं तथा रक्तं श्यामं शुक्लं च पञ्चमम् ।
द्वाराणि रक्तशुक्लाभ्यां ललितानि प्रयोजयेत् ॥ 57
एवमालेखनं कृत्वा चक्रस्य कमलोद्भव ।
समयं ग्राहयेच्छिष्यं वैष्णवानां महात्मनाम् ॥ 58
अत ऊर्ध्वं प्रवक्ष्यामि रजसां पातने विधिम् ।
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लेखने यस्य वर्णस्य निर्देशः कथितो मया ।
तद्वर्णेनैव रजसा तस्य पूरणमुच्यते ॥ 60
ओषधीभिः शिलाभिश्च पत्रैः काष्ठैस्तथाफलैः ।
रजांसि कारयेद्विद्वान् कुशलैरभ्युपायतः ॥ 61
तेषां मण्डल विन्यासः सर्वस्थानेषु कल्पितः ।
निम्नोन्नतक्षयादीनि कौशलेन समानयेत् ॥ 62
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पत्राणि चान्तरभुवः तथैवाराणिमध्यतः ॥ 63
अन्यत्र समरूपाणि रजांसि विकरेद्बुधः ।
एवं रजोभिरालिख्य चक्रमण्डलमुत्तमम् ॥ 64
दीक्षये दर्थिन शिशष्या नाचार्य स्सुसमाहितः ।
वर्णकैरेव लिखितं कुड्यमध्ये पटेऽपि वा ॥ 65
स्थापयेदैश्वरं चक्र मसमक्षं जनस्यच ।
स्वयं तु काले संपश्ये दनुध्यायन् परं प्रभुम् ॥ 66
प्रमाणं संभवादेव तस्य तत्र विधीयते ।
स्थानानितु समस्तानि नेम्यन्तानि नहापयेत् ॥ 67

एवमुक्तं मया सर्वं तव चक्रस्य लेखनम् ।
यस्यानुध्यानमात्रेण सर्वं मेनोऽवशीर्यते ॥ 68

पिशाचाः पन्नगा यक्षा ग्रहाः प्रेताश्च राक्षसाः ।
अस्यान्तिके न तिष्ठन्ति लिखितस्यापि वेश्मनि ॥ 69

इदं चक्रमुपारूढो वासुदेवो जगत्प्रभुः ।
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इति श्रीपाञ्चरात्रे परमसंहितायां
चक्रोनाम
सप्तमोऽध्यायः

श्रीः

# अथाष्टमोऽध्यायः

## परमः

अत ऊर्ध्वं प्रवक्ष्यामि दीक्षाया लक्षणं परम् ।
यामवाप्य विशुद्धात्मा वैष्णवः सिद्धिमि(मृ?)च्छति ॥ 1
अप्रतिष्ठस्य मनसः श्रेयोमार्ग मविन्दतः ।
उपायं बन्धनस्याहु दीक्षां दीक्षाविशारदाः ॥ 2
सा तु भक्तिवशान्नृणां त्रिषु कर्मसु निष्ठिता ।
प्रथमं समये पश्चात् त्तन्त्रज्ञाने ततोऽर्चने ॥ 3
तीव्रोपेताः[1] प्रयोक्तव्या स्त्रिषु कर्मसु पण्डितैः ।
आनुपूर्व्येण धर्मस्य सर्वकालविवृद्धये ॥ 4
श्रुणुयात् समयं सर्वं कृत्वा समयमग्रतः ।
पुनस्तन्त्र मुपादद्यात् दीक्षितो ग्रन्थदीक्षया ॥ 5
पुनश्च मन्त्रदीक्षायां दीक्षितो देवमर्चयेत् ।
यस्तु तीव्रः प्रयुञ्जीत दीक्षां भक्तिसमन्वितः ॥ 6
तस्य देवप्रसादेन सकलं सिध्यतीप्सितम् ।
आलिख्य वर्णैश्चक्रं परिवार समन्वितम् ॥ 7
दर्शये च्छिष्यमाचार्यः स स्यात्समय दीक्षितः ।
रजोभिश्चक्रमालिख्य पश्चाद्वर्णै र्यथाविधि ॥ 8
दर्शये द्विधिना शिष्यं संभवेत्तन्त्रदीक्षितः ।
अग्नौ हुत्वाऽखिलान्मन्त्रानावाह्य च परं प्रभुम् ॥ 9

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१. ख. तिस्रोपेताः ।

मण्डलं दर्शये द्यस्तु सतु ज्ञेय उपासकः ।
प्रथमं श्रुणुया त्तन्त्रं द्वितीयं मन्त्रमामनेत् ॥ 10

तृतीयं पूजयेद्देवमित्येवं त्रिविधः क्रमः ।
सामान्येन प्रवक्ष्यामि दीक्षाविधिमतऽपरम् ॥ 11

सर्वसिद्धिकरं ब्रह्मन् श्रुणु त्वं सुसमाहितः ।
दिश मग्रे परिज्ञाय चक्रमालिख्य शास्त्रतः ॥ 12

कलशान् दिक्षु सर्वासु वारिपूर्णान् निधापयेत् ।
वस्त्र संवीतकण्ठांश्च पुष्पाङ्कुरफलान्वितान् ॥ 13

द्वादशाष्टौ चतुष्कं वा वारिमन्त्रेण मन्त्रवित् ।
वितानं व्योममन्त्रेण दत्वा दीपं च तेजसा ॥ 14

चामरं वायुमन्त्रेण छत्रं च क्षितिविद्यया ।
वासुदेवस्य वारि[रु?]ण्यामभिकुद्दं [ ग्निकुण्डं? ]
विधायच ॥ 15

विलाप्य घृत मुत्पूय विपुलं होमसिद्धये ।
क्षालयित्वा च पात्राणि संहृत्य च समित्कुशम् ॥ 16

अरणि ! त्वां मथित्वाग्नि मुत्पाद्य मणिनापिवा ।
श्रद्धधानं विनीतं च शिष्यं तन्त्राणि वास[ च? ]येत् ॥ 17

संहारवर्त्मना चैव संहृत्य प्राङ्मुखः स्वयम् ।
सृष्टिमार्गेण चोत्पाद्य स्थापयेन्निभृतेन्द्रियम् ॥ 18

एतत्सर्वं विधायाग्रे दीक्षाचार्यः ? स्वयं पुनः ।
कृतरक्षः कृतन्यासो बीजन्यासं समाचरेत् ॥ 19

अक्षबीजं न्यसेदक्षे नाभिबीजानि नाभिषु ।
पत्रेषु मूर्तयो योज्याः केसरेषु तु शक्तयः ॥ 20

अरेषु कालबीजानि शक्तिबीजानि[1] बीजनः ।
अग्रेषु मूर्तिपालानां तत्त्वानि पृथिषु क्रमात् ॥ 21
पक्षाणां च तिथीनां च बीजानि क्रमशो न्यसेत् ।
पुराणां दक्षिणे पार्श्वे वामेन विहितानि च ॥ 22
नेमिजे च तथान्येभ्यो दिक्पतीनां च धामसु ।
भूत बीजानि बाह्येषु मण्डलेषु निपात्य च ॥ 23
मण्डलाभ्यन्तरे पद्मे देवमावाहयेत्परम् ।
आवाह्य पूजयेच्चैव मनसा शास्त्रवर्त्मना ॥ 24
पीठस्थं परमात्मानं संचिन्त्यार्घ्यं प्रदाय च ।
लब्धानुज्ञः परिक्रम्य वन्दमानः प्रदक्षिणम् ॥ 25
अग्निकार्यं प्रसिध्यर्थ मग्निकुण्डं समाश्रयेत् ।
हस्तमात्र प्रमाणेन समन्तात्परिमण्डलम् ॥ 26
तत्रोल्लेखादिकं कर्म चक्रवाकावसानिकम् ।
कृत्वोत्थाय परं देवं विधिमार्गेण पूजयेत् ॥ 27
ध्यानेनाञ्जन दानान्तं दत्वादर्पणमाहरेत् ।
पुनरुत्थाय पात्रस्थां [स्थं?] चरोर्भागं तृतीयकम् ॥ 28
निवेद्य भक्ष्य भोज्यादि संगृहीतं निवेदयेत् ।
पुष्पाञ्जलि प्रदानान्त मात्मरक्षां विधाय च ॥ 29
लब्धानुज्ञः परिध्यादि होमकार्यं समाचरेत् ।
अग्निमध्ये च पद्मस्थं देवमावाह्य तेजसा ॥ 30
पूजयित्वा समिद्धोमं कृत्वाऽदाय स्रुवं नवम् ।
पीठमन्त्रैः क्रमाद्धुत्वा धारया सततं स्मृतम् ॥ 31
पक्षं परमहंसेन दर्व्यांतु जुहुयात्पुनः ।
घृताहुतिसहस्रंच तेनैव जुहुयाद्गुरुः ॥ 32

१. ख. मूलानि.

शतकृत्वः पीठमन्त्रैः पञ्चोपनिषदा तथा ।
शक्तिभिर्मूर्तिभिश्चापि मूर्तिपालैश्च शक्तिभिः ॥ 33

दशकृत्वस्तु जुहुया दक्षमन्त्रादिभिर्घृतम् ।
संतर्प्यैवं परिश्रित्य मण्डले शिष्यमाह्वयेत् ॥ 34

त्रिगुणैस्त्रिभिरालभ्धं नाभिहृन्मूर्धसु क्रमात् ।
चरोस्त्रिभागमादाय वह्नेऽपश्चिमतो गुरुः ॥ 35

त्रिगुणे च[न?]समभ्युक्ष्य प्रदद्यात् पुरुषात्मना ।
प्राश्नीयात्स च तत्रैव वाग्यतो वैष्णवं हविः ॥ 36

प्राश्याचम्य यथायोग माचार्य मुपसंश्रयेत् ।
स च तस्मै गुणेनैव प्रदद्याद्दन्तधावनम् ॥ 37

आचान्तस्य प्रदोषेतु रक्षां कालेन कारयेत् ।
कराग्रे योजयेत्सूत्रं त्रिगुणेना भिमन्त्रितम् ॥ 38

वासुदेवेन संस्पृश्य स्वापये द्दर्भसंस्तरे ।
चक्षुषी रूपमन्त्रेण संस्पृश्य स्वप्नसिद्धये ॥ 39

स्वप्नमालोकये त्युक्त्वा स्वयमासीत संयतः ।
दीक्षितै र्बहुभिस्सार्धं कथयन् वैष्णवीं कथाम् ॥ 40

निद्रया तु विनाचार्य स्तां निशामति वाहयेत् ।
अशक्तो विसृजेद्देव मग्नौ मण्डल एव च ॥ 41

प्रभाते च समुत्थाय सुस्नातो मन्त्रविग्रहः ।
कृताधिवासिनं स्त्य [ चक्राधिवासनंत्य ? ] का
पुनरुत्पाद्य मण्डलम् ॥ 42

शिष्यमाहूय संस्कृत्य कृत्वा मन्त्रमयं नवम् ।
हुत्वातु सकलैर्मन्त्रै रानुपूर्व्येण पूर्ववत् ॥ 43

वस्त्रमेक मुपादाय शिष्यं बध्वा मुखान्तरे ।
हस्ते गृहीत्वा प्रविशेत् स्वेन द्वारेण मण्डलम् ॥ 44

नीत्वा प्रदक्षिणं चैव दिक्पालान् प्रणिपातयेत् ।
तत्पुष्पं निपतेत्पुष्पे यस्मिन्नेव यदृच्छया ॥ 45

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१. क. पुनः ।

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१ पा.

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दीक्षानाम
अष्टमोऽध्यायः

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श्रीः

# अथ नवमोऽध्यायः ॥

ब्रह्मा

शुभाना मशुभानां च निमित्तानां जनार्दन ! ।
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१. अयमर्ध: क पुस्तके नास्ति । २. क. भरणं ।

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आत्मनः प्रतिबुध्येत शुभं वा यदि वाऽशुभम् ॥ 44

इति श्रीपाञ्चरात्रे परमसंहितायां
निमित्तज्ञानोनाम
नवमोऽध्यायः ॥

श्रीः

# अथ दशमोऽध्यायः

ब्रह्मा

योगमार्गं समाचक्ष्व विस्तरेण जनार्दन ! ।
योगाङ्गानि च सर्वाणि तत्र मे परमा स्पृहा ॥ 1

परमः

ज्ञानानां खलु सर्वेषां योग ज्ञानं विशिष्यते ।
योगज्ञानाद्धिकैवल्यं प्राप्नोति परमं सुखम् ॥ 2

केवलं तु कृतं कर्म योगज्ञानाद्विना नृभिः ।
न कुर्याद्विपुलां सिद्धिं तस्माद्योगं समाश्रयेत ॥ 3

स तु ज्ञान क्रियाभेदाद् द्विविधः शास्त्रचोदितः ।
कर्मणां संविभागाच्च वैरूप्यान्मनसस्तथा ॥ 4

ज्ञानयोगो भवत्येकः कर्मयोगः परःस्मृतः ।
यत्करोति समाधानं चित्तस्य विषये क्वचित् ॥ 5

अनाकुल मसंक्षोभं स योग इति कीर्त्यते ।
यदि कर्माणि बध्नाति चित्तमस्खलितं नरः ॥ 6

कर्मयोगो भवत्येषः सर्वपाप प्रणाशनः ।
यदि तु ज्ञान एवार्थे चित्तं बध्नाति निर्व्यथः ॥ 7

ज्ञानयोगः स विज्ञेयः सर्वसिद्धिकरः शुभः ।
उभयोर्योगयोर्यस्य न चित्तं विन्दति व्यथाम् ॥ 8

स तत्पदमवाप्नोति यद्विष्णोः प्रथितं पदम् ।
उभयस्यापि योगस्य देव एव निबन्धनः ॥ 9

ज्ञानेन कर्मणा चापि तच्च कार्यमुपासनम् ।
यमश्च नियमश्चैव कर्मयोगस्य निश्चितम् ॥ 10

वैराग्यं च समाधिश्च ज्ञानयोगस्य उच्यते ।
वागिन्द्रिय मनुक्रोशा दकृत्यकरणात्करम् ॥ 11

अगम्यागमनात् पादं नर्तनोल्लङ्घनादपि ।
निन्द्यनारीसमायोगा ज्जघनेन्द्रियमात्मनः ॥ 12

इच्छामात्रेण चोच्चारा दुःशीलं गुह्यमिन्द्रियम् ।
सङ्कल्पनादनर्थानां मनश्च परिरक्षति ॥ 13

यदयं धार्मिको योगः स यमः परिकीर्तितः ।
व्रतोपवासदानादौ यदेतानि नियच्छति ॥ 14

नियमस्तेन संज्ञेयः कर्मयोगस्य साधनः ।
कर्मयोगेन यत्कर्म कृत्वाऽन्ते कर्म तत्पुनः ॥ 15

अर्घ्यपाद्यादिवद्देयं पादयोः परमात्मनः ।
क्रियमाणानि कर्माणि फलार्थमपि योगवित् ॥ 16

शुश्रूषामेव देवस्य चिन्तयेदतिशङ्कितः ।
ज्ञानयुक्तं च यत्कर्म ज्ञानशून्यं च यद्भवेत् ॥ 17

उभयोरन्तरं दूरादिति तन्त्रस्य निर्णयः ।
मधुरेष्वपि शब्देषु श्रोत्रेन्द्रियमपेक्षते [क्षितम्?] ॥ 18

दर्शनीयेषु रूपेषु तथैव नयनेन्द्रियम् ।
चञ्चलं[त्वक्चलं?] मृदुसंस्पर्शे शुभदं तव [शुभगन्धेच?]
नासिकाम् ॥ 19

जिह्वा माहारसङ्गे च [संकोचे] लोकतन्त्रे मनस्तथा ।
यज्ज्ञानेन निगृह्णाति वैराग्यमितितद्विदुः ॥ 20

स्थिति रव्यभिचारेण ज्ञातव्यं परमात्मनि ।
समाधिरिति विज्ञेयो ज्ञानं योगाङ्गमुत्तमम् ॥ 21

वैराग्येणे न्द्रियाण्यादौ निगृह्य दृढमानसः ।
समं दधीत देवेशे चित्त मेकान्तनिश्चयः ॥ 22

पश्यन्निव समासन्नं प्रणिपत्य स्पृशन्निव ।
वचः शृण्वन्ति वस्तस्त[न्निव स्थ?]स्य चिन्तयेदविशा-
ङ्कितः ॥ 23

योगं समभ्यसे त्तेन देवदेवः प्रसीदति ॥ 24

ब्रह्मा

संसार वासनाविष्टं चित्तं चिरतरं नृणाम् ।
क्षणेन ज्ञानयोगेन निरोद्धुं शक्यते कथम् ॥ 25

निर्मलेऽपि कृते चित्ते ज्ञानयोग समाधिनाम् ।
तस्यावसाने तं भूयः स्वभावं नातिवर्तते ॥ 26

वशीकृतमिवा[मपा?]विद्धं मन्यते चित्तमेकदा ।
तत्पुनः कारणे प्राप्ते मर्यादा मतिवर्तते ॥ 27

परमः

एवमेतद्यथार्थ[त्थ?]त्वं दुष्करं चित्तबन्धनम् ।
अभ्यासेन तु दीर्घेण वैराग्यमुपपादयेत् ॥ 28

ततोऽस्य वासनाः किंचि द्विशीर्यन्ते समंततः ।
वासनासु क्षरन्तीषु समाधिं दृढमाचरेत् ॥ 29

समाधेरपि सामर्थ्यात् सङ्गस्यच विसर्जनात् ।
प्रासादमेत्य वैकुण्ठं स्वकृतं कर्म रक्षति ॥ 30

उपक्रमैर्बहुतरै श्चित्तवृत्तिं शनैःशनैः ।
आनयेद्वश मेकान्ते त्वरया नकदाचन ॥ 31

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१. क. स्य २. ख. शृण्वन्निव

यत्ऽपुनस्त्वरया चित्तं स्ववशे कर्तुमिच्छति ।
अनर्थास्तं प्रसर्पन्ति व्याधयो वा पृथग्विधाः ॥ 32

विप्रदुष्टं यथानड्वं मृदुपूर्वै रनुक्रमैः ।
सुचिरेण वशंकुर्या त्तथाचित्तं महामनाः ॥ 33

विविक्ते निर्जने देशे निराबाधे मनोरमे ।
आहारैश्च विहारैश्च परिक्लेशविवर्जिते ॥ 34

शीतेनोष्णेन वातेन हिमेनापि न निर्व्यथे ।
पुण्यक्षेत्रे जलाढ्येच सत्त्वमास्थाय निश्चलम् ॥ 35

योगविद्यां समभ्यस्य धारयित्वा विविच्यति[१] ।
शरीरानुपघातेन काले काले समाहितः ॥ 36

जन्मस्थिति विनाशादी नात्मीयानेव चिन्तयेत् ।
तथाचिन्तयतस्तस्य देवं शरणमिच्छतः ॥ 37

योगगत्यभियोगेषु श्रद्धा भक्तिश्च जायते ।
तत्र स्वमेव शिक्षेत्तु चित्तमव्यग्रमानसः ॥ 38

यत्रास्य वासना तीव्रा विषयं तच्च लक्षयेत् ।
कृत्वा विवेकं तत्रैव रागबीजं निवर्तयेत् ॥ 39

योगाभ्यासस्य तद्विद्वान नर्थस्थानमात्मनः ।
अवश्यं तत्रसक्तोऽपि प्रतिबुध्येति निश्चलम् ॥ 40

प्रतिबुध्य[द्ध?]मतिः शून्यं स्थानं यत्नेन संश्रयेत् ।
असंभवादसंयोगादुद्वेगाद्दोषदर्शनात् ॥ 41

वयसऽपरिणामाच्च वैराग्यं विषये भवेत् ॥ 42

ब्रह्मा

एभिस्तं कारणैर्नृणा मुपभोगो निवर्तते ।
रागस्तु मनसः पुंसः कथमेवं निवर्तते ॥ 43

१. क. विविच्यति

इदं मे स्यादिदं मे स्यादित्यस्य हृदि तिष्ठति ।
सङ्कल्पस्थिरमूलश्च तस्योच्छेदः कथं भवेत् ॥ 44

विषयेषूपभुक्तेषु रागो ज्ञानान्निवर्तते ।
अभुक्तेषु च य[यः?]त्स्नेहः सकथं विनिवार्यते ॥ 45

परमः

भोक्तव्या विषयाः पूर्वं धर्मस्याप्यविरोधिनः ।
अलभ्यमपि जानीयात् दर्शन श्रवणादिभिः ॥ 46

तस्य स्वरूपं दुःखं च प्रमादं भयमेव च ।
हृदये वासयेन्नित्यं स्वयमेव समाहितः ॥ 47

योगिनः सबहून् पश्येत्तदर्थेष्वेव विप्लुतान् ।
मा भूव मह मित्येव मिति यत्नेन धारयेत् ॥ 48

सुचिरं योगमभ्यस्य तत्त्वज्ञानसमाधिना ।
अल्पेन कामबीजेन मग्नांस्तमसि लक्षयेत् ॥ 49

एवं वासयतस्तस्य कृतबुद्धेर्विजानतः ।
योगमार्गे भवत्येव प्रत्ययः परमार्थतः ॥ 50

भुक्तान् भोगानिवाभुक्तान् पश्यतोऽपि दिने दिने ।
श्रद्धा भक्ती विवर्धेते देवपादार्चनां प्रति ॥ 51

ततो ध्यानमयेनैव यज्ञेन नियतेन्द्रियः ।
यथोत्साहमुपासीत देवदेव मतन्द्रितः ॥ 52

द्रव्यैर्मनोहरै रेवं पुण्यक्षेत्र मुपागतः ।
अर्चयेत्परमं देवं प्रत्यक्षमिव बुद्धवत् ॥ 53

तत्प्रसादात्कृतं कर्म नास्य किंचिद्विनश्यति ।
न चैन मुपसर्पन्ति विघाता दैवमानुषाः ॥ 54

योगारूढोऽपि पुरुषः स्वचित्तं स्ववशे स्थितम् ।
अन्यदीयमिति ज्ञात्वा न मन्येत वशीकृतम् ॥ 55

प्राकृतानां न वैराग्य मात्मीयं संप्रकाशयेत् ।
यदि शक्नोमि[ति?] वैराग्यं देवस्यैव प्रकाशयेत् ॥ 56

अल मभ्यस्य वैराग्यं कृतबुद्धि रतन्द्रितः ।
समाधिना परं देवं सततं हृदि धारयेत् ॥ 57

यथा रत्ने हिरण्ये वा निवासोऽस्य मनो भवेत् ।
चिरमव्यभिचारेण तथा देवे[वं?] निवेशयेत् ॥ 58

शिक्षयित्वा तथाचित्तं योगवर्त्मन्यवस्थितः ।
देव देव प्रसादेन तमेव प्रतिपद्यते ॥ 59

ब्रह्मा

यश्च कर्ममयो योगो यश्च ज्ञानमयः पृथक् ।
कस्य कोऽतिविशेषेण पुरुषस्य प्रशस्यते ॥ 60

परमः

नरस्याकृतवुद्धेस्तु घटमानस्य सत्पथे ।
कर्मयोगा[ गः प्र ]त्प्रयोक्तव्या[ व्यः ] तस्य ज्ञानं हि दुर्लभम् ॥ 61

यस्तु विद्या विनीतः स्या त्कृतबुद्धिश्च मानवः ।
ज्ञानयोग[ः?] परं तस्य सद्धिकर्मणि सीदति ॥ 62

उभयेनाभियोगेन यस्य संपद्यते मतिः ।
अचिरेणैव कालेन तस्य विष्णुः प्रसीदति ॥ 63

नातऽपरमतं[तः?] किंचि न्नराणां पापनाशनम् ।
विष्णोः प्रियतमं वापि यद्योगे रमते मनः ॥ 64

फलन्ति योमे ......कर्मण्यपि पितामह ! ॥ 65

नोपद्रवाश्च बाध्यन्ते नान्धकारं च गच्छति।
श्रेयसा परमेणैव यद्योजयति मानसः॥ 66
एष योगः समासेन कीर्तितस्ते पितामह!॥ 67
योगाभ्यासेन जानीया दात्मीयां प्रकृतिं नरः।
इन्द्रियाणां स्वभावं च चित्तस्य च गुणागुणान्॥ 68
अरिष्टानां च संप्राप्तिं निमित्तं शकुनादिषु।
देवतानां स्वभावं च कर्मणां गतिमेव च॥ 69
न कार्यं कर्शयेद्योगी नव [ा] यत्नेन पोषयेत्।
न दुःखेऽपि स्मयं कुर्या न्नसुखे मानमूर्जितम्॥ 70
एकान्ते स्थिरमासीत विनीताङ्गो यथा सुखम्।
स्तंभादिकमुपाश्रित्य बन्धनेन नियम्य च॥ 71
अध्यायांश्चि [आत्मानं चि] न्तयेत्तत्र कार्यं च करणानि च।
देवस्य च परां पूजां वैराग्येण परान् गुणान्॥ 72
लोकचिन्ताप्रसुप्तं च मनो नित्यं प्रसादयेत्।
वासानाश्च चिरारूढा यत्नादस्य निवर्तयेत्॥ 73
अभियुञ्जीत यत्नेन प्राणायामान् यथाबलम्।
तेषामेवाभियोगेन योगो[1]ऽस्य भवति ध्रुवम्॥ 74
येन कालेन वहति प्राणः कोष्ठे शरीरिणाम्।
तस्मिन् काले निरोधस्य प्राणायाम इति स्मृतः॥ 75
निरोधस्तु त्रिधा तस्य योगिभिः परिकीर्त्यते।
स्तंभनात् यस्य निच्छिद्रं पूरणा द्रेचनात्तथा॥ 76
त्रिभिरेतैरुपायैस्तु प्राणस्यायाममाचरेत्।
अभ्यासादस्य संरूढा मात्रा भवति भूयसी॥ 77

१ क. योगस्य.

प्राणायामा विवर्धन्ते मात्राभिश्चापि योगिनः ।
यो [या?] विवृद्धिर्भवे त्तस्य पापानां च परीक्षयः ॥ 78
चित्तवृत्तिं वशीकृत्वा प्राणायामकृतोद्यमः ।
भक्तिमान् परमाप्नोति वैष्णवं धाम शाश्वतम् ॥ 79

इति श्रीपाञ्चरात्रे परमसंहितायां
योगो नाम दशमोऽध्यायः

श्रीः

# अथैकादशोऽध्यायः

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**ब्रह्मा**

अरिष्ट मिष्टकृत्प्रोक्तं त्वया मे पुरुषोत्तम! ।
ज्ञातव्या यस्य संप्राप्ति योगाभ्यासेन योगिभिः ॥ 1

कथं वा ज्ञायतेऽरिष्टं केन कालेन वा पुनः ।
एतदाचक्ष्व मे देव परं कौतूहलं हि मे ॥ 2

**परमः**

अरिष्टमिति विज्ञेय मपरं तस्य लक्षणम् ।
आत्मस्थं वा परस्थं वा सपक्षेण पितामह ! ॥ 3

प्राणोऽपानस्तथोदानः समानो व्यान एव च ।
एवं पञ्चविधो वायुः शरीरे देहिनः स्मृतः ॥ 4

प्रस्वा [प्रोच्छ्वा] [प्रश्वा] सोऽथ मनोजृम्भः कास [श]
हिक्का क्षुतानि च ।
नित्यमूर्ध्वं प्रवृत्तस्य प्राणवायोर्विचेष्टितम् ॥ 5

निश्वासं च निगारं च शकृन्मूत्र विसर्जनम् ।
अधोगतेरपानस्य चेष्टितं गुह्य कर्म च ॥ 6

व्यानस्तु सर्वं गात्रस्थो *यत्याह ज्वर स्मः ।
बलबृह्मणचेष्टाना मुदानः कारणं भवेत् ॥ 7

समानो जाठरं वह्नि मुद्दीपयति सर्वदा ।
एतेषामेव वायूनामवस्थानैः पृथग्विधैः ॥ 8

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* अत्र स्खलिता पंक्तिः

स्फुरणानि प्रदेशेषु लक्ष्यन्ते ध्वनयस्तथा ।
गुल्फ कूर्पर गुह्येषु वामपार्श्वे च सन्धिषु ॥ 9
कण्ठे च श्रवणान्ते च शङ्खे मूर्धनि च स्थितम् ।
अन्येषु च प्रदेशेषु स्फुरणान्युपलक्षयेत् ॥ 10
कण्ठस्याभ्यन्तरे घोषे जठरेचाङ्गसन्धिषु ।
जृम्भणानि च सर्वत्र यथावदुपलक्षयेत् ॥ 11
एवमाद्या विकारास्तु वायूनां देहगोचराः ।
प्रसन्ना जीवितं दद्यु रप्रसन्ना स्तनुक्षयम् ॥ 12
नासिकापुटयोः प्राणः पर्यायेण प्रवर्तते ।
संक्रामकालं जानीयात्तस्य सन्ततचारिणः ॥ 13
उत्तरं दक्षिणं विद्या दक्षिणं चोत्तरायणम् ।
मध्यमार्गेतु जानीया द्विषुकालं यथा क्रमम् । 14
तस्य संक्रान्तयो मासा स्तेतु द्वादश वत्सरम् ।
षण्मासं चायनं विद्या त्सूक्ष्मज्ञानेन योगवित् ॥ 15
पञ्च प्रभृति वर्धन्ते पञ्च पञ्च यथा क्रमम् ।
अहोरात्राणि यावन्ति जायन्ते पञ्चविंशतिः ॥ 16
एकैकेन दिनेनैव ततः प्रभृति वर्धनम् ।
त्रयस्त्रिंशद्भवेद्यावदहोरात्राण्यनुक्रमात् ॥ 17
रविमासाद्विनिःसृत्य यदि संक्रान्तिवर्धितम् ।
प्राणा भवन्ति मर्त्यस्य तस्याथ श्रुणुजीवितम् ॥ 18
त्रीणिद्वेवैकमेवाब्दं मासाः संचक्रतुस्तथा ।
द्वौचैकश्चार्धमासश्च ............ ॥ 19
त्रीणि द्वे पुनरेकं च अहोरात्राण्यनुक्रमात् ।
एवमेव विजानीया ज्जीवितस्य न संशयः ॥ 20

संक्रान्तिकालमात्मीय मादावेवोपलक्षयेत् ।
तस्य वृद्धिं विजानीया दरिष्टं समुपस्थितम् ॥ 21
नाडिकामासवर्षाद्यै वृद्धि मस्य तु लक्षयेत् ।
फलानि गणयेत्तेषां विपुलान्युत्तरोत्तरम् ॥ 22
अरिष्टस्यापि गणयेत् कालं पृथगुपस्थितम् ।
पृथगेवोभयं ज्ञेयं नैमित्तिक निमित्तवत् ॥ 23
एकान्ते चिन्तये न्नित्यं सूर्यमासे नरो बुधः ।
नाडीमासदीनान्येषु येष्वरिष्टस्य सङ्गतिः ॥ 24
नातः सूक्ष्मतरं किंचि दायुर्ज्ञानं पितामह ! ।
ह्रासवृद्धिर्यदालोच्य कोष्ठवायोर्विविच्यते ॥ 25
अन्येषामपि वायूनां चेष्टितं यदि नश्यति ।
तेनापि विद्या दासन्न मपरान्तं नरो बुधः ॥ 26
हानि रिन्द्रियशक्तीनां छायाया: परिवर्तनम् ।
दृष्टिमान्द्यं विशेषेण यस्य पुंसः प्रवर्तते ॥ 27
पादाङ्गुष्ठे कराङ्गुष्ठे स्फुरणं तु विनश्यति ।
षण्मासादधिकं तस्य जीवितेनैव शिष्यते ॥ 28
यदितु स्फुरणं नश्ये दधस्तात्कूर्परोपरि ।
त्रिमासाभ्यन्तरे मृत्युः पुंसस्तस्य भविष्यति ॥ 29
मेढ्रे पार्श्वे च कक्षे च नश्यन्ति[ति?] स्फुरणं यदि ।
एकमासेन तस्यापि जीवितक्षयमृच्छति ॥ 30
अर्धमासे स्वकादृष्टिः स्वेदबन्धं न पश्यति ।
जठरान्तर्गतो दोषो दशाहेन विनश्यति ॥ 31
खद्योत सदृशज्योतिर्नेत्रयोः पञ्चभिर्दिने ।
न पश्येद्यदि जिह्वाग्रं त्रियहं तस्य जीवितम् ॥ 32

पालाग्राणि [ज्वाग्राणि] [नासाग्राणि] न पश्येद्यो हेमरण
मचिदिद्वसः [द्व्यहे मरणमृच्छति ]।
कर्णघोषश्च वाक [वाचश्च] प्रमादो मति विभ्रमः ॥ 33
यस्यैतेतु विनश्यन्ति तस्यैकाहं तु जीवितम्।
एवमादीनि चान्यानि निमित्तानि पितामह ! ॥ 34
आमन्येत नरो विद्वान् मृत्युकालस्य लक्षयेत् [णम् ]।
अपरान्तेऽपि चा सन्ने वैष्णवो निर्भयो भवेत् ॥ 35
ना तिलोभं च मन्येत [संप्राप्या?] प्यापदाश्रयम्।
स्वभावात्परिवर्धन्ते कार्याणि करणानि च ॥ 36
वर्षेभ्यो द्वादशेभ्योऽर्वाक् नराणां जीविते सति।
तस्य सूक्ष्मं परिज्ञातुं शक्यते योगिभि र्नृभिः ॥ 37
प्राप्त मालक्ष्य कैवल्य मिन्द्रियोद्यमधातुषु।
ये भवन्त्यकृतज्ञाना वैष्णवाः साधु संयुताः ॥ 38
अरिष्टं विहितं तेषां विशेषेण पराश्रितम्[1]।
नवोदितस्य चन्द्रस्य यो न पश्यति मण्डलम् ॥ 39
क्षीणस्य वा बहिः सूक्ष्मं रेखामयमवस्थितम्।
तथैवारुन्धतीं देवीं ध्रुवमाकाशनिम्नगाः ॥ 40
संवत्सरान्वयेनार्वाक् तस्य मृत्युर्भविष्यति।
अप्रदीप्तौ शशाङ्कार्कौ वह्निं वा दीप्तिवर्जितम् ॥ 41
पश्यन्नेकादशे मासि यमलोकं प्रपद्यते।
यक्षरक्षःपिशाचानां विमानं नगराणि च ॥ 42
यः पश्यति ग्रीष्मकाले दश मासान् स जीवति।
जाम्बूनदमयान्वृक्षान् पर्वतं वा तथाविधम् ॥ 43

१ ख. पराश्रिताम्।

यः पश्यति नरः स्वःस्थो नवमासान् स जीवति।
छर्दितं काञ्चनं रूप्यं रत्नानि विविधानि वा ॥ 44
रक्तमूर्धान मवाक्पश्यन्नष्टमासान् स जीवति।
पांसु भस्मसु पङ्के वा पादन्यासे कृते सति ॥ 45
खण्डितं लक्ष्यते यस्य सप्त मासान् स जीवति।
रक्तः कपोतो काको वा सहसा छायया विना ॥ 46
यस्य रोहति गात्रेषु कृतवासोऽपि वा क्वचित्।
पांसु वर्षं भवेत्पृष्ठे कारणेन विना यदि ॥ 47
षण्मासं जीवितं तस्य नाधिकः कमलोद्भव।
छायापुरुषमालोक्य शिरसा हीनमम्बरे ॥ 48
कबन्धाकृति मन्यं वा प्रत्यक्षं पुरुषं स्थितम्।
कृष्णवर्णं महाघोरं पञ्चमासान् स जीवति ॥ 49
कृष्णवर्णा गता नारी भिन्देद्यस्य यदा शिरः।
मूर्छायां सुप्त [सि] काले वा चातुर्मास्यं स जीवति ॥ 50
नीलवर्णं महाघोरं परं पश्यति राक्षसम्।
पिशाचं वा तथारूपं त्रीन्मासान् स तु जीवति ॥ 51
अनियुक्ते श्मशाने यं सन्ध्याकाले निशाचरेत्[रान्?]।
पश्यति स्वयमेवैको द्वौ मासौ तस्य जीवितम् ॥ 52
बस्तगन्धि भवेन्मूत्रं यस्य रोगैर्विना क्वचित्।
शरीरमेव वा सर्वं पश्येद्वा ब्रह्मराक्षसम् ॥ 53
संप्रेतान्वा विधा पश्ये न्निधनानि महान्ति च।
स्वप्ने सली[लि?]ल मग्नस्य दुःखं वा दारुणं भवेत् ॥ 54
हेतुना विविधाव्यक्तं ब्रूयान्मरण मात्मनः।
अप्रियानपि पश्यन्वा बन्धूनपि हितैषिणः ॥ 55

एकमासावधेरर्वाक् तस्य नश्यति जीवितम् ।
चन्द्रादित्यौ तु यः पश्ये द्रुधिरेणोक्षिताविव ॥

व्योम वा रुधिराभ्यक्तं वर्षमेकं स जीवति ।
दर्पणे सलिले वापि प्रतिबन्धं[बिम्बं] पुरःस्थितम् ॥

यः पश्येद्विकृताकार मङ्गहीन मथापिवा ।
दीपस्य चाप्रशान्तस्य वर्तिदण्डं न जिघ्रति ॥

द्वादशाहेन तस्यापि मृत्यकालो भविष्यति ।
ओष्ठः प्रच्यवते स्थानात् वक्रा भवति नासिका ॥

कर्णश्च चलति स्थानात् षड्रात्रं तस्य जीवितम् ।
यस्य कृष्णा भवे जिह्वा मुखं वा कमलौजसम् ॥

आहारे यस्य विद्वेषो जीविताशाय भूयसी ।
दण्डेन संश्रीकौ [ गण्डौतु निश्रीकौ ] रक्तौ त्रिरात्रेण नश्यति ॥

आपाण्डु नीलपक्षीतु यस्य रोहति मूर्धनि ।
प्रत्यक्षं दर्शने यस्य द्विरात्रं तस्य जीवितम् ॥

अचिरादूदृश्यते यत्र [स्य] दर्पणे सलिलेऽपिवा ।
अहोरात्रेण तस्यापि मृत्युर्भवति निश्चयात् ॥

अरिष्ट कालमासन्न मुपलक्ष्य नरो बुधः ।
समाहितमना भूत्वा सत्वस्थोऽपि गतज्वरः ॥

वैराग्यं परमास्थाय विषादभय वर्जितः ।
संत्यज्य सर्वे कर्माणि मानसं योगमाचरेत् ॥

पुण्यस्थान मनुप्राप्य शान्तात्मा विजितेन्द्रियः ।
सर्वात्मना परं देव मभ्यर्च्य शरणं व्रजेत् ॥

वैष्णवान् योग निष्ठांश्च पूजयित्वा विचार्य च ।
योगमार्गं समातिष्ठेदप्रमत्तः समाहितः ॥ 67

इति श्रीपाञ्चरात्रे परमसंहितायां
अरिष्टोनाम
एकादशोऽध्यायः

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श्रीः

# अथ द्वादशोऽध्यायः

ब्रह्मा

को धर्मो विष्णुभक्तानां देवदेव ! प्रशस्यते ।
प्रायश्चित्तानि वा कानि धर्मा नैमित्तिकास्तथा ॥ 1

मुक्तिकामस्य के धर्मा भूतिकामस्य के मताः।
एतत्सर्वं समाचक्ष्व तत्र मे संशयो महान् ॥ 2

परमः

कृतेन कर्मणा येन भगवान् भुवनेश्वरः ।
प्रसीदति हितं कर्तुं स धर्मो नात्र संशयः ॥ 3

स पुनस्त्रिविधः प्रोक्तः पूर्वमेव मया तव ।
मनोवाक्कर्म संबन्धा त्तत्र वक्ष्यामि मानसम् ॥ 4

श्रद्धा स्मृ[धृ]तिः प्रसादश्च त्रयस्सर्वास्तु मानसाः ।
एषामेव विभागास्तु सर्वेऽन्ये मानसाः स्मृताः ॥ 5

श्रद्धावान् लभते ज्ञानं श्रद्धावान् साधुसम्मतः ।
श्रद्धावानपि युक्तश्च श्रद्धावान् देवसम्मतः ॥ 6

धृत्या न च्यवते धर्मात् धृत्या दुःखैर्नब[बा]ध्यते ।
धृत्या सुखैर्नमुह्येत धृत्या नोद्वेगमृच्छति ॥ 7

प्रसन्नो बाधते नान्यं प्रसन्नो ना भ्यसूयति ।
प्रसन्नो नार्थलुब्धश्च प्रसन्न स्सततं सुखी ॥ 8

यत्र एते गुणा यस्य स्वभावाद्यत्नतोऽपिवा ।
नित्यं मनसि तिष्ठन्ति देव स्तस्य प्रसीदति ॥ 9

गुणवद्भिस्तु संयोगो गुणानां कारणं भवेत् ।
श्रवणं वा गुणेष्वेषु विश्रुतानां महात्मनाम् ॥ 10
एतेषां विपरीता ये तानधर्मान् प्रचक्षते ।
तेषु प्रसक्ता दुःखानि लभन्ते सर्वजन्मसु ॥ 11
तस्मा त्सर्वप्रयत्नेन सिद्धिकामस्तु वैष्णवः ।
विनयं मनसः कुर्यात् त्रिभि रेभि र्गुणैस्सदा ॥ 12
वशीकृते तु मनसि सर्वमेव वशीकृतम् ।
भविष्यति नरस्तस्मात् साधयेत्प्रथमं मनः ॥ 13
सत्पथे मनसि न्यस्ते वाणी तिष्ठति सत्पथे ।
सङ्कल्पितं हि मनसा प्रकाशयति वाक् पुनः ॥ 14
सत्यं प्रियं हितं चेति वाग्धर्मः स्त्रिविधो भवेत् ।
त्रिष्वेतेषु व्यवस्थाप्य वाचः सिध्यति मानवः ॥ 15
अर्थवार्तासु सर्वासु गुणवार्तासु सर्वतः ।
धर्मवार्तासु चाग्र्यासु सत्यमेवाञ्जसा वदेत् ॥ 16
प्राप्तकाले प्रियंब्रूया द्गुरूणां महतां तथा ।
पण्डितानां शिशूनां च जीर्णानां क्लिश्यतां तथा ॥ 17
आसन्नानां सखीनांच शिष्याणामनुजीविनाम् ।
धार्मिकानां [णां]च भक्तानां हितं ब्रूया द्यथायथम् ॥ 18
वृद्धानां संप्रयोगैश्च पुण्यशास्त्र निषेवणैः ।
अभ्यासेन च दीर्घेण वाणी सन्मार्गमृच्छति ॥ 19
वागिन्द्रिय मजसृक्ता[१] [मसत्सङ्गा]दयत्न विनियोगतः ।
संनिरोद्धुमशक्यं हि तस्मान्मौनं विशिष्यते ॥ 20
लोकतन्त्र प्रवृत्तस्य न मौनं धर्म इष्यते ।
तस्मा द्वाचं सदा रक्षेत् विष्णुभक्तो दृढव्रतः ॥ 21

१. ख. मजस्रत्वा ।

त्रिभिरेतैर्विहीनात्मा वाणी भवति देहिनः ।
अधर्मायै व सा ज्ञेया दुःखव्यसनकारिणी ॥ 22

परिचर्या विशुद्धिश्च परानुग्रह एव च ।
शारीर स्त्रिविधो धर्म स्तेन सिध्यति मानवः ॥ 23

देवस्याराधनार्थाय यत्करोति परिश्रयम् ।
व्रतैश्च द्रव्य यत्नैश्च परिचर्या तु सा स्मृता ॥ 24

व्रतं त्रिषवणस्नान मधःशयनमेव च ।
ब्रह्मचर्यं तथा मौन मक्षार लवणाशनम् ॥ 25

रात्रौ वीरासनं चैव दिवा स्वापन वर्जनम् ।
पुण्यस्थानादि गमन मित्यादि कमलासन ! ॥ 26

पूजा द्रव्याणि देवस्य समाहरति य स्त्वयम् ।
विशोधयति संभ्रान्तः परिचर्याऽपि सा भवेत् ॥ 27

विशुद्धिरात्मनो ज्ञेयं[या?] मलानामपकर्षणम् ।
मलास्तु बह्वः काये तानपास्य विशुध्यति ॥ 28

मूत्र शुक्ल पुरीषाणि श्लेष्मविक्रेय शोणितम् ।
स्वेदोश्रूणि नखाः केशा विस्रवाश्च पृथग्विधाः ॥ 29

अन्तर्गता न दोषाय बहिःस्था दोषहेतवः ।
काले काले मलास्त्वेते सर्वेषां संभवन्ति च ॥ 30

तेषां शुद्धिर्मृदा चैव क्षालनाच्च विशोधनम् ।
मलानां परकीयानां स्पर्शने स्नानमाचरेत् ॥ 31

शाव सूतक संयोगे दुर्मनैश्च समागमे ।
शुक्लमोक्षे वमित्वा च स्नानमेवात्मशोधनम् ॥ 32

आत्मीयानां मलानां च प्रच्युतानां शरीरतः ।
स्पर्शने स्नानमेवोक्तं स्वेद बाष्पादिकं विना ॥ 33

तत्राप्याचमनं कुर्या न्निद्रां कुर्यान्न सर्वदा ।
यानि चात्मशरीरस्य कर्मोपकरणानि वै ॥ 34
अन्य भोगेन दुष्यन्ति तान्यप्यस्य पितामह ! ।
देवोपकरणानां च स्थानादीनां पितामह ! ॥ 35
दोषहेतु र्मनुष्याणा मुपभोग इति स्थितिः ।
पूजायां विनियुक्तं तु यद्द्रव्यमिह पूजकैः ॥ 36
निर्माल्यमिति विज्ञेयं सर्व कार्येषु वर्जितम् ।
हेमरत्नांशुकादीनां स्थानस्याग्नेः स्रुवस्य च ॥ 37
पात्राणां प्रतिमायाश्च शुद्धिः प्रक्षालनाद्भवेत् ।
मलानां क्षालनेनापि शुद्धि र्भवति लौकिकी ॥ 38
देव पूजाथ च स्नानं नित्यशः कार्य[य?] शोधनम् ।
लोकसंव्यवहारेषु धर्मशास्त्रान्तरेषु च ॥ 39
विदि[हि]ताः शुद्धयो ग्राह्याः विष्णुभक्तेन धीमता ।
अतिथीनां गुरूणां च भृत्यानां वापि दुःखिनाम् ॥ 40
महतां धर्म सेतूनां देवतायतनस्य च ।
भिक्षुकाणां पशूनां च वैष्णवानां च भूयसाम् ॥ 41
उत्साहैरर्थदानैश्च यत्नेनोपकरोति यत् ।
परोपकार इत्येषः शारीरो धर्म उत्तमः ॥ 42
गावः पूज्यास्तु तिर्यग्भ्य स्ताभ्योऽपि मनुजास्तथा ।
तेभ्योऽपि ब्राह्मणाः पूज्या भिक्षुभ्योऽपि च योगिनः ॥ 43
योगिभ्योऽपि तथा पूज्या मुक्तिकामाः समाहिताः ।
अन्नदानं परो धर्मो वसुदानं च सर्वशः ॥ 44
शयनासनदानं च वैष्णवेषु यतिष्वपि ।
विद्यादानं विशेष्यन्ते नान्यानि विपुलानि च ॥ 45

भूमिवाहन यानादि वास्त्वैश्वर्यादि सम्पदः ।
दानानि कीर्ति भूयांसि मध्यमानि फलेषु च ॥ 46
अवस्थयापदेशेन पात्रेण श्रद्धयाऽपि च ।
कालेन च धनेनापि फलं विविध मुच्यते ॥ 47
सर्वत्रापि यशोवुद्धि [काम] कार्याश्च निन्दिताः ॥ 47½
श्लाघाच कीर्तनं चापि वैष्णवस्य विशेषतः ।
कामभेदेन दानंतु भूम्यादीनां प्रशस्यते ॥ 48½
आयुरारोग्य पुत्रादि प्रार्थयन्ति तदन्वयात् ।
द्रव्याणि काल देशौच पात्रस्यापि परीक्षयेत् ॥ 49½
परीक्ष्य क्रियमाणेतु सर्वं संपद्यते फलम् ।
यद्वा सर्वाणि देयानि दातव्यानि मनस्विना ॥ 50½
देवदेवं समुद्दिश्य यश स्तत्रा नुषङ्गिकम् ।
शुश्रूषापि परं दानं मुक्तस्य च महात्मनः ॥ 51½
भक्त्या केवलया कृत्वा सिद्धि र्भवति नान्यथा ।
इत्येवं त्रिविधः प्रोक्तो धर्मस्ते कायसंभवः ॥ 52½
प्रवृत्तेरुपसंक्षेपा न्निवृत्तिं तु परां शृणु ।
एतेभ्यो विपरीतो यस्तमधर्मं प्रचक्षते ॥ 53½
अधर्मा द्विनिवृत्तिस्तु मनोवाक् कायकर्मभिः ।
निवृत्तिरूपो धर्मोऽसौ ज्ञेयः पापविनाशनः ॥ 54½
इत्येवं त्रिविधो धर्मो मनोवाक्कायसंभवः ।
कथितस्ते तथा ब्रह्मन् वैष्णवस्य विशेषतः ॥ 55½
जितेन्द्रियस्य विदुष स्त्रिविधो मानसऽपरः ।
प्राकृतस्यापि भक्तस्य कायधर्मः परःस्मृतः ॥ 56½
मध्यमानांतु सर्वेषां वाचिको धर्म उत्तमः ॥ 57

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त्रिविधः कथितो धर्मो यस्त्वया पुरुषोत्तम ! ।
तेनैव किं विमुच्यन्ते संसारा द्विषयान्विनाः ॥ 58

परमः

क्रियारूपः स्मृतो धर्मो ज्ञानरूपं च तत्पुनः ।
ज्ञानेन साध्यते मोक्षः क्रिया ज्ञानस्य शोधिनी ॥ 59
ध[क]र्मेणच कृतं ज्ञानं न क्वचित्प्रतिहन्यते ।
तस्यैवतु विधं धर्मं ज्ञानस्य[श्रुणु]पद्मज ! ॥ 60
केवलं खलु विज्ञानं धर्मस्यानुग्रहं विना ।
संसारवासनाविष्टं ना[न]? प्रसीदति किंचन ॥ 61
तस्माद्ध[त्क]र्मेण देवेश माराध्य तदनुग्रहात् ।
अन्तराय मतिक्रम्य सिद्धिं व्रजति वैष्णवः ॥ 62
कर्मणाराधितो देवः पाति जन्मान्तरेष्वपि ।
उपद्रवांश्च नुदति संतनोतिच संपदः ॥ 63
संनिरोद्धुं स्वशक्त्याभिः[तु] शक्यं नैकमपीन्द्रियम् ।
विनादेवप्रसादेन तस्मात्त्वं[त्तं] शरणं व्रज ॥ 64
अमुक्ते[अमुक्तौ?] भेद एव स्यात् जीवस्यच परस्यच ।
मुक्तस्यतु न भेदोऽस्ति भेदहेतोरभावतः ॥ 65
तस्मा द्विमुक्तिमन्विच्छन् विष्णुमेव दिने दिने ।
त्यक्त्वा फलमुपासीत मनोवाक्कायकर्मभिः ॥ 66
ततस्तस्य प्रदाने[सादे]न ज्ञानमस्य विवर्धते ।
क्षीयते ज्ञानवृध्यातु कर्मपूर्वकृतं पुनः ॥ 67
कर्मक्षये विशुद्धात्मा परं निर्वाण[मृ]मिच्छति ॥ 68

इति श्रीपाञ्चरात्रे परमसंहितायां
धर्मो नाम
द्वादशोऽध्यायः

श्रीः

# अथ त्रयोदशोऽध्यायः



ब्रह्मा

निर्वाणमार्गे गहने प्रायेण भुविमानवाः ।
धृत्या परमया स्थातुं न शक्ता इति मे मतिः ॥ 1

अल्पसारा निरुद्योगाः कामक्रोध वशीकृताः ।
निष्कामा नहि देवेशं गच्छन्ति शरणं क्वचित् ॥ 2

अन्येषां गूह्‌मानोऽपि कामोऽस्य हृदये स्थितः ।
प्रकाशएव देवस्य सर्वदा स भविष्यति ॥ 3

तस्मात्सर्वोपकारार्थं काम्ययागा न्विभागशः ।
कथयस्व यथाकालं यथाकामंच सर्वशः ॥ 4

परमः

नराणां विविधाः कामाः सर्वेषां कमलासन ! ।
प्रथमः पुष्टिकृज्ज्ञेयो द्वितीयं परपीडनम् ॥ 5

विद्यया धनयानैश्च पुत्रैः पशुभिरेवच ।
दारैश्च परिवारैश्च यशसा विजयेनच ॥ 6

आरोग्येणच रूपेण स्थानमानादिभिस्तथा ।
संयोगात्पुष्टिमाख्याता पुरुषाणां पितामह ! ॥ 7

मारणं व्याधियोगंच देशादुत्सादनं तथा ।
जयभङ्गोऽर्थनाशश्च तथैवाकर्षणं बलात् ॥ 8

विद्वेषणं विमोहश्च वशीकरणमेवच ।
परपीडनमाख्यान मेवमादि पितामह ॥ 9

पुष्टिंवा परपीडांवा परार्थं नैवकारयेत् ।
संबन्धार्थं धनार्थं वा नागः कर्तुस्तथा भवेत् ॥ 10
आत्मनस्तूपपन्नायां पुष्टौ यत्नं समाचरेत् ।
तत्रापि परिमाणेन सिद्धिर्भवति नान्यथा ॥ 11
अपराधा द्विना त्मानं बाधते यः सदा बलात् ।
तस्य पीडां प्रयुञ्जीत नैवं भवति किल्बिषी ॥ 12
पूर्वपक्षः स्मृतः कालः पुष्टिकामस्य नित्यशः ।
कृष्णपक्षस्तु विज्ञेयः शत्रुपीडासु सर्वतः ॥ 13
तिथीनांतु विभागेन भिद्यते तत्र देवता ।
कामभेदेन तां नित्यं पूजयेत्फलसाधकः ॥ 14
तत्र तां देवता मेषः फलकामः प्रपद्यते ।
तद्विद्या मभियुञ्जीत श्रुणुयास्त[त्त]द्गुणानपि ॥ 15
कल्पयेत्परिवारांश्च तस्या एव यथायथम् ।
रक्षार्थं लोकपालांश्च दिक्षु सर्वासु कल्पयेत् ॥ 16
पद्मंतु केवलं कृत्वा मण्डलस्थं विभास्वरम् ।
अष्टपत्रं क्रमाद्दिक्षु कर्णिकाकेसरोज्वलम् ॥ 17
तत्रस्थां देवतां कृत्वा परिवारैः समावृताम् ।
आयुधैर्वाहनै श्चापि संयुता मर्चयेत् बुधः ॥ 18
देवतानांतु सर्वासां विमानं मण्डलं भवेत् ।
वृत्तंवा चतुरश्रंवा द्वारपालै रधिष्ठितम् ॥ 19
वपुस्तेजोमयं तासां दीप्यमानं समंततः ।
प्रसादं सुखरूपंच पुष्टावन्यत्र भूषणम् ॥ 20
आत्मशुद्धिं क्रमा त्कृत्वा स्थान शुध्यादिकं ततः ।
एकवीर क्रमेणैव देवतामर्चयेद्बुधः ॥ 21

मन्त्राः सर्वे सुसंग्राह्या ये पुरस्तान्मयोदिताः ।
तद्दैवत्यास्तु मन्त्राः स्युः सर्वकार्येषु पद्मज ! ॥ 22

उपचारक्रमस्तुल्यः सर्वासामप्यशेषतः ।
आवाहन विसर्गादि प्रतिमाकल्पनादि च ॥ 23

नाम्ना रूपेण कालेन स्वभावेनच देवताः ।
भिद्यन्ते परिवारैश्च मन्त्रैश्च विविधैस्तथा ॥ 24

ब्रह्मा

कै द्रव्यैः क्रियते यागः कस्मिन् काले च साधकैः ।
देवतानांच को भेदः तदिदानीं ब्रवीहि मे ॥ 25

परमः

प्रतिपत्प्रभृतीनां तु तिथीनामनुपूर्वशः ।
देवतानां यथाकामं यागं वक्ष्यामि तच्छृणु ॥ 26

त्रिशिखस्य त्रिपादस्य सप्तजिह्वस्य पद्मज ।
लोहितस्याष्टबाहोश्च त्रिमूर्ते स्तेजसां निधेः ॥ 27

रक्तैर्गन्धैश्च पुष्पैश्च रक्त स्रग्वस्त्र भूषितः ।
अग्निमध्येतु संपाद्य स्थण्डिले वाऽसनं शुभम् ॥ 28

तेनैव क्रमयोगेन पूजयेज्जातवेदसम् ।
आसनं वाहनं चास्य रक्तमेव प्रकल्पयेत् ॥ 29

आयुधेनैव मन्त्रेण साङ्गोपाङ्गेन साधकः ।
अर्थान् सर्वानवाप्नोति भुङ्क्ते च सततं शुभम् ॥ 30

आग्नेय्यां नच यत्नेन व्रतानि परिपालयेत् ।
न मुखेन धमेदग्निं नाधः कुर्यान्नलङ्घयेत् ॥ 31

अग्नावहुत्वा नाश्नीयान्नचकुर्वीत पादयोः ।
नानुदग्धमनुक्रोशे त्तमेव शरणं व्रजेत् ॥ 32

एवंविधैः शुभैर्द्रव्यैर्ब्रह्माणं पीतविग्रहम्।
चतुर्मुखं विधातारं द्वितीयायां प्रपूजयेत्॥ 33
जायन्ते बहवः पुत्रा वर्धते पशुसन्ततिः।
फलन्ति वृक्षौषधयः साधकस्य न संशयः॥ 34
यक्षराजं तृतीयायां शङ्ख पद्मनिधीश्वरम्।
महोदरं महाकायं भक्त्या वैश्रवणं यजेत्॥ 35
मद्यमांसोपहारैश्च चरुभिर्बलिभिस्तथा।
परिवारैश्च संयुक्तं परिपूर्णं धनेश्वरम्॥ 36
प्राप्नोति विभवान् सर्वानैश्वर्यं चापि गच्छति।
चतुर्थ्यां सितवर्णं तु गणेशं विघ्ननायकम्॥ 37
चतुर्भुजं बृहत्कुक्षि मेकदन्तं गजाननम्।
कन्दमूलफलै र्भक्ष्यै र्भोज्यैश्च विविधैर्बुधः॥ 38
अर्चयेद्विघ्नशान्त्यर्थं काले काले च साधकः।
तस्य विघ्ना न जायन्ते द्यूते च विजयी भवेत्॥ 39
व्यवहारे रणाग्रेच जयस्तस्य भविष्यति।
पञ्चम्यां पद्ममध्यस्थां पद्महस्तां प्रपूजयेत्॥ 40
स्त्रीदेवताभिः सर्वाभिः सेव्यमानां समन्ततः।
पुष्टिरूपां श्रियं देवीं पद्मैः चरुभिरेवच॥ 41
ब्रह्मश्रियै सितैः सर्वै रक्तैराजश्रियं [यै यजेत्] हरेत्।
राजा राज्य मवाप्नोति जयार्थी जयमश्नुते॥ 42
ऐश्वर्य काम स्त्वैश्वर्यं धनार्थी लभते धनम्।
षष्ठ्यां स्कन्दं यजेद्भक्त्या दाडिमी पुष्पसन्निभम्॥ 43
तरुणं शक्तिहस्तंच षण्मुखं कुक्कुटध्वजम्।
मयूरवाहनं चैत्यत्यागिनं बलनायकम्॥ 44

विद्यां मेधां बलं रूपं लभते नात्र संशयः ।
सप्तम्यां तं यजेद्देवं सप्तर्षिं महौजसम् ॥ 45

लोकोपकारनिरत मेकचक्ररथे स्थितम् ।
ग्रहाणामीश्वरं भानुं दीप्तं कवचकुण्डलैः ॥ 46

करवीरैः सरोजैश्च सुरक्तै[1] रक्तविग्रहम् ।
दरिद्रोऽपि भवेदाढ्यो व्याधिनः स्वःस्थतां व्रजेत् ॥ 47

श्वेतरूपं चतुर्बाहु मष्टम्यां रुद्रमर्चयेत् ।
तेजःस्वी बलवा न्वाग्मी निर्विघ्नश्च भविष्यति ॥ 48

नवम्यामम्बिकां दृष्ट्वा रक्तैः पुष्पै स्तथाऽमिषैः ।
नर स्तरति दुर्गाणि लभते च जयश्रियम् ॥ 49

अञ्जनाभं महाकायं दशम्यां यममर्चयेत् ।
अपमृत्युंच तराति निर्जयश्च भविष्यति ॥ 50

एकादश्यां सहस्राक्षं श्वेतरूपं समर्चयेत् ।
आधिपत्य मवाप्नोति विभावानपि पुष्कलान् ॥ 51

द्वादश्यां वासुदेवं तु सितै द्रव्यैः समर्चयेत् ।
वर्धते विभवो नित्य मप्रधृष्यंच[श्च?] शत्रुभिः ॥ 52

कामदेवं त्रयोदश्या मर्चये द्रत्नविग्रहम् ।
पुत्रे दारेषु भृत्येषु सौभाग्यं लभते परम् ॥ 53

अष्टबाहुं चतुर्दश्यां ज्ञानार्थं रुद्रमर्चयेत् ।
निवेद्य पायसं साज्यं लभते ज्ञानमुत्तमम् ॥ 54

अर्चयेत्पञ्चदश्यांतु सोमं संपूर्णमण्डलम् ।
जलपुष्पैः सितैः शुभ्रै र्नीरोगः पुष्टिमान् भवेत् ॥ 55

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1. क. सुरत्नै ।

तथैव कृत्तिकादीनां नक्षत्राणां च देवताः ।
अर्चिताः स्वानि[नु?] रूपाणि फलानि ददति ध्रुवम् ॥ 56
उक्तो गुग्गुलुना धूपः सर्वेषां घृतमिश्रितम् ।
मुख्य श्चन्दनगन्धश्च कर्पूरागरु संयुतः ॥ 57
पुष्टिकामस्य शस्यन्ते तिथयः पूर्वपक्षजाः ।
कृष्णपक्षस्य तिथयः परपीडासु संमताः ॥ 58
कामरूपाणि सर्वाणि पूजाद्रव्याणि साधकः ।
आत्मनो देवतायाश्च स्वरूपन्यासमेवच ॥ 59
देशं कालंच संभारानुत्साहं सत्वमेवच ।
अनुरूपेषु सर्वेषु कामः सिध्यति नान्यथा ॥ 60
विद्वेषे चाभिचारे च वशीकारेच सर्वदा ।
नामान्यासां [न्यस्य] प्रयुञ्जीत साध्यमानस्य साधकः 61
तस्यान्ते कामरूपंच देवतायै निवेदयेत् ।
मुद्राबन्धांश्च कुर्वीत सर्वयागेषु मन्त्रवित् ॥ 62
आत्मरक्षां च सर्वत्र न भयं तस्य जायते ।
तदेवं संजपेन्मन्त्रं शुचिर्भूत्वा समाहितः ॥ 63
सहस्रमयुतं लक्षमेवं सिद्धि र्भविष्यति ॥ 64

इति श्रीपाञ्चरात्रे परमसंहितायां
काम्ययागो नाम
त्रयोदशोऽध्यायः

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# अथ चतुर्दशोऽध्यायः

ब्रह्मा

मुद्रेति का त्वया प्रोक्ता यस्या बन्धो विधीयते ।
एष मे वद वैकुण्ठ ! लक्षणेन समन्विताम् ॥ 1

परमः

हिंसकानां मुदं यस्मात् द्रावयन्तीति दर्शिताः ।
तेन मुद्राः स्मृता ब्रह्मन् देवतानां मनोहराः ॥ 2

प्रत्य क्षालन [भिज्ञाच] मुद्राभिः क्रियते देव ! सर्वदा ।
अर्चनेषु विशेषेण तेन मुद्रा महाफलाः ॥ 3

अनुग्रहश्च यत् रूपं देवतायाः प्रकाश्यते ।
सा मुद्रा कथिता ब्रह्मन् देवतागुह्यमुत्तमम् ॥ 4

हृदयं च शिरश्चैव शिखाकवचमेवच ।
अस्त्रनेत्रं च विज्ञेयं सर्वाङ्गं सर्वसम्मतम् ॥ 5

अनामिकामध्यमयो र्निवेद्याङ्गुष्ठ मायतम् ।
कुर्वीत हृदये मुष्टिं मुद्राच हृदये स्मृता ॥ 6

निबध्य मुष्टिमं हन्या दङ्गुष्ठाग्रेण तर्जिनीम् ।
स्थापयित्वा ललाटान्ते मुद्रा शिरस उच्यते ॥ 7

एवं बध्वा दृढां मुष्टिं कुर्यादङ्गुष्ठ मूर्ध्वगम् ।
स्थापयित्वा शिखादेशे शिखामुद्रेय मिष्यते ॥ 8

अन्तः प्रविश्य चाङ्गुष्ठं वेष्टयित्वा समन्ततः ।
संहरे त्तर्जनीं भूयः सा मुद्रा कवचस्य तु ॥ 9

अग्रहस्तं पराहृत्य बध्वा[1] नाराच मुष्टिवत्।
विसृष्ट्वा [विशिष्टान्] तिर्यगानम्य अस्त्रमुद्रेयमुच्यते ॥ 10

स्थापयित्वा भ्रुवोर्मध्ये शिखामुद्रा मथो मुखीम्।
नेत्रमुद्रा प्रयोक्तव्या हस्तः सर्वत्र दक्षिणः॥ 11

षडेताः [कथिता] मुद्राः षडङ्ग न्यासकर्मणि।
आत्मरक्षणमेताभिः क्रियते साधकैः सदा॥ 12

हृदये वा ललाटे वा संपुटाञ्जलि रूर्ध्वगा।
मुद्रेयं कथिता......ज्ञेया प्रणामे परमेष्ठिनः॥ 13

कृत्वाङ्गुष्ठौ समावूर्ध्वौ बध्वा हस्तौ परस्परम्।
योगसंपुट मुद्रेयं स्थाने न्यासेच कथ्यते ॥ 14

तथैव छिद्रवत्कृत्वा न्यस्य मूर्ध न्यथो मुखम्।
अभिषेकं प्रयुञ्जीत न्यासान्ते पावनं परम् ॥ 15

प्रसार्य करजा नूर्ध्वं मणिबन्धौ समुद्यतौ।
अन्तःप्रवेश्य चा ङ्गुष्ठौ पद्ममुद्रां प्रकल्पयेत्॥ 16

आसने पद्मरूपेच सृष्टिचिन्तासु च क्रमात्।
मणिबन्धसमौ हस्तौ तिर्यक् संभ्राम्य चक्रवत्॥ 17

पर्यायेण प्रयोक्तव्या चक्रमुद्रा महोदया।
चक्रकल्पन काले च रक्षार्थं च प्रयुज्यते ॥ 18

मुष्टिं कृत्वा तु हस्ताभ्या मङ्गुष्ठौ विनता वुभौ।
युक्त्वा संभ्राम्य निर्मुक्तौ गदामुद्रेति कीर्त्यते ॥ 19

प्रतीकारे च विघ्नानां भूमिरक्षासु चोत्तमा।
निबध्य दक्षिणाङ्गुष्ठं वामहस्तस्य मुष्टिगम् ॥ 20

1. क. बध्या।

कृत्वाचाङ्गुष्ठ तर्जन्यौ संयुते प्रसूते समे ।
तिस्रस्तु दक्षिणस्यान्या बध्नीयुर्मुष्टि मूर्ध्वतः ॥ 21

शङ्खमुद्रेय मुद्दिष्टा द्रव्याणां स्थापने परम् ।
पद्मं चक्रं गदा शङ्ख मितिमुद्रा चतुष्टयम् ॥ 22

चतुर्ष्वेवा ग्रहस्तेषु देवस्य विनिवेदयेत् ।
धनुषस्तु धनुर्मुष्टिः शरमुष्टिः शरस्यतु ॥ 23

खड्गस्य कु[को]श विश्लेषो मुद्रा खेटस्य मण्डलम् ।
उभे कनिष्टके बध्वा प्रदेशिन्या वुभौ तथा ॥ 24

हस्तावुभौ परावृत्ता वङ्गुष्ठाग्रौ समावधः ।
मध्यमानामिके कुर्यादभितः पत्रयुग्मवत् ॥ 25

प्रोक्ता गरुडमुद्रेयं बध्वा बहु फलावहः ।
गरुड स्थापने मुख्या सर्व सर्पभयेषु च ॥ 26

प्रसार्य करजान् सर्वान् विरलानूर्ध्वगामिनः ।
कृत्वा हस्तस्य चायामं मुद्रानन्तस्य कल्प्यते ॥ 27

शयने बन्ध[ध्य]मानेच आत्मरक्षां करिष्यति ।
मूषिकाणां कृमीणां च सर्वदा विषनाशिनी ॥ 28

कृत्वोत्थाना वुभौ हस्तौ संपुटाग्रौ प्रसारितौ ।
कुर्वीत प्रार्थनामुद्रां सांनिध्यावाहनादिषु ॥ 29

उरसि स्पर्शनं कुर्या दुभयोः स्थानयोर्बुधः ।
श्रीवत्सार्थे दक्षिणतः कौस्तुभार्थे च वामतः ॥ 30

एतदुद्देशतः प्रोक्तं मुद्राणां लक्षणं तव ।
विनियोगश्च पूजायां तत्र तत्र प्रदर्शितः ॥ 31

आनन्त्या ल्लक्षणस्यास्य वक्तुं ब्रह्मन्न शक्यते ।
देवतानां बहुत्वात्तु मुद्रा भिन्ना पृथक् पृथक् ॥ 32

सामान्य मुद्रया तस्मा त्सर्वासां कार्यमर्चनम् ।
नामनी प्रार्थनी चेति मुद्रे द्वे सर्वसम्मते ॥ 33
ताभ्यामे वाङ्गभूतासु देवतासु प्रयोजयेत् ।
अच्युतस्यापि पूजायां तत् द्वे मुख्यस्य कल्पयेत् ॥ 34
मानसं रूप सङ्कल्पं मुद्रां मोक्षार्थिनां विदुः ।
इतरेषांतु हस्ताभ्यां प्रयोगः शस्यते बुधैः ॥ 35
न जातु दर्शयेन्मुद्रां महाजन समागमे ।
गुह्यमेतद्धि मन्त्रेषु तस्मा द्रहसि योजयेत् ॥ 36
न[ना]दीक्षितस्य मुद्राणां लक्षणानि प्रकाशयेत् ।
क्रुध्यन्ति देवतास्तस्य विफलं च कृतं भवेत् ॥ 37

इति श्रीपाञ्चरात्रे परमसंहितायां
मुद्रानाम
चतुर्दशोऽध्यायः

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# अथ पञ्चदशोऽध्यायः

ब्रह्मा

काम्यकर्मणि सर्वत्र वर्तमानस्य देहिनः ।
सामान्य कल्पमाचक्ष्व येन सिध्यन्ति कामिनः ॥ 1

परमः

सावशेषं मया प्रोक्त मिदं तव पितामह ! ।
अशेषेणतु वक्ष्यामि काम्यकल्पस्य संग्रहम् ॥ 2

आदौ सङ्कल्पये त्काम मेकमेव नरोबुधः ।
जातिशीलानुरूप्येण येन पुष्टः स्वयं भवेत् ॥ 3

संकल्प्य दूरतो गच्छेत् बान्धवानां पुरस्यच ।
आश्रमं च निषेवेत तोयाढ्यं पर्वताश्रयम् ॥ 4

युक्तकेश नखश्मश्रु श्चीरवल्कल संवृतः ।
तीर्थस्नातः स्वकं कामं देवतानां निवेदयेत् ॥ 5

कल्पयित्वा कुटीमेकां स्वयमेव समाश्रयेत् ।
अशक्तः कारयेदन्यैः सर्वार्थं वासमाविशेत् ॥ 6

एकमासा[1]वमं कालं तत्र संवत्सरावधिः ।
कुर्वीत कामसिध्यर्थं पुरश्चरणमादितः ॥ 7

शरीरमन्त्र संस्कारः पुरश्चरण मिष्यते ।
नतु तेन विनाकामः तापसस्यापि सिद्ध्यति ॥ 8

वन्यशाखैः स्वयंपक्वैः कुर्वीत प्राणधारणम् ।
कन्दमूलफलैश्चैव कालपक्वैश्च शक्तितः ॥ 9

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१. क. सादिकं ।

प्रातः स्नात्वा शुचौ देशे पूजये न्मन्त्रदेवताम् ।
जपकाले जपे न्मन्त्रं न क्षिप्रं न विलम्बितम् ॥ 10

सहस्रं शतवारं वा यावदुत्साहमेववा ।
देवताभिमुखो भूत्वा वाग्यतः[1] संयतेन्द्रियः[2] ॥ 11

आवृत्ति गणनां कुर्वन् जपेदवहिताशनः[3] ।
प्राप्ते मध्यं दिने काले विधिवत् स्नानमाचरेत् ॥ 12

स्नात्वाचाम्य निवेद्यार्घ्यं तस्मान्मन्त्रं जपेत्पुनः ।
अर्घ्यं दत्वाऽपराह्णेतु वियुजे न्मन्त्रदेवताः ॥ 13

पुनः स्नातः कृताहारः सन्ध्यामाराध्य संविशेत् ।
एवमेव परेद्युश्च कर्म कुर्वीत साधकः ॥ 14

उच्चारार्थं बहि र्गत्वा स्नानं नियत माचरेत् ।
जपं नियम पूर्वंतु मन्त्रं तु प्रयतोत्तरम् ॥ 15

द्वादशैव सहस्राणि महामन्त्रं जपेद्[बु]धः ।
सुदर्शनं नृसिंह्मंच वाराहमपराजितम् ॥ 16

द्वादशाक्षरतो हीनं जपे दक्षर लक्षकम् ।
प्रधाना दङ्गमन्त्रेषु देशस्तु दश भागि[वि] कः ॥ 17

एक बीजेषु मन्त्रेषु तेनैवाङ्गानि कल्पयेत् ।
कार्यं सकलमुक्तै[व]व मालामन्त्रः समाप्यते ॥ 18

आद्यन्तयोस्तु प्रणवं कुर्यान्मन्त्रस्य सिद्धये ।
सिद्धे मन्त्रे यथा न्यायं होमे स्वाहान्त माचरेत् ॥ 19

घृतेन वा समिद्भि र्वा फलै र्वा होम मिष्यते ।
नियतं मन्त्रसिद्ध्यर्थं दशवारावमं बुधः ॥ 20

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१. क. वश्यतः । २. ख. संयतेन्द्रितः ३. ख. तासनः ।

अशक्त स्तु जपन्नेव मानसं होममाचरेत् ।
होमान्नमेव कुर्वीत नित्यं मन्त्रं जपन्बुधः ॥ 21

निर्मथ्य चाग्निं होमार्थ मविनाशेन धारयेत् ।
तस्मिन्विनष्टे भूयोऽपि मन्थनेनैव धारयेत् ॥ 22

जप्यमाने महामन्त्रे भयं कुर्वन्ति देवताः ।
घोररूपं महानादं न तत्र व्याकुली भवेत् ॥ 23

अनाकुलम संभ्रान्तं वञ्चयन्ति च देवताः ।
विलोभन मुपस्थाप्य नारीरत्न सुखादिकम् ॥ 24

अन्याः कारणवादेन स्वप्ने बन्धुजना इव ।
साधकस्य दृढां बुद्धिं मन्दीकुर्वन्ति देवताः ॥ 25

यो नगच्छति संमोहं साधक स्तत्र बुद्धिमान् ।
तस्य सिध्यन्ति सङ्कल्पा येऽस्य नित्यं मनोगताः ॥ 26

अजस्रं कुर्वतां कर्म धीराणां व्यवसायिनाम् ।
सिध्यन्ति विविधाः कामा नेतरेषां पितामह ! ॥ 27

सहायेन विना धीरः साधयेत्काम्य[र्यं]मीप्सितम् ।
कुर्यात्सहायमक्लिष्ट मशक्तो [क्ते] नेतरः [रे] कश्चित् ॥ 28

सिद्धे मन्त्रे प्रयुञ्जीत होमं कार्यस्य सिद्धये ।
याव दश सहस्राणि जुहुया त्तावदाहुतीः ॥ 29

ततो भूयोऽथ जुहुयात् सङ्कल्पस्य तु गौरवात् ।
श्वेतपद्मांस्तु जुहुया दिच्छन् ब्रह्मश्रियं नरः ॥ 30

रक्त पद्मानि जुहुया द्य इच्छति नृपश्रियम् ।
अश्वत्थसमिधा होमं राज्यकामः समाचरेत् ॥ 31

दूर्वां घृताक्तां जुहुया द्य इच्छेद्दृद्धिमायुषः ।
कन्याकामः कालपक्वां भूमिकामस्तु मृत्तिकाम् ॥ 32

स्थानकामस्तु जुहुया न्न्यग्रोधसमिधो नरः।
औदम्बरीस्तु जुहुया त्समिधः सर्वशान्तये ॥ 33
पायसं पुत्रकामस्तु जुहुया द्वश्यकर्मणि।
अपामार्गैतु जुहुयात् गवेषु [ महत्सु ] व्यसनेषु च ॥ 34
विद्याकामस्तु जुहुयात् पालाशीः समीधो बुधः।
अन्नमन्नाद्य कामस्तु ज्ञानकामो नवं घृतम् ॥ 35
बिल्व मैश्वर्यकामस्तु तिलान् रोगस्य शान्तये।
रुधिराक्तास्तु जुहुया त्समिधः कण्टकान्विताः ॥ 36
शत्रू नुत्सादय[ने] त्स[ स ]न्धौ सर्वपापान् रुषान्वितः।
माषचूर्ण प्रतिकृतिं हुत्वा कृत्वा पदादितः ॥ 37
छत्रेण जुहुया च्छत्रो रभिचाराय साधकः।
विद्वेषमिच्छन् लवणं जुहुया त्तिलसंयुतम् ॥ 38
सुवर्णकामो जुहुया न्निम्बपुष्पाणि साधकः ॥ 39
वर्षकामस्तु जुहुयात् समिधो वेतसस्यतु।
स्वाहाकारस्तु होमेषु मन्त्रान्ते नियतः स्मृतः ॥ 40
हुंकार फट्कार युतं परपीडासु सम्मतम्।
तां ता मवस्थां साध्यस्य चिन्तये त्सर्वकर्मसु ॥ 41
वशीकारे वशीभूतं विद्वेषे द्वेषमागतम्।
[1]परपीडासु सर्वासु कुर्याच्छान्तिं कृतात्मनः ॥ 42
अन्यथा सुमहान् दोषो विष्णुधर्मेषु दर्शितः।
प्रयुज्य कर्म[2] कामार्थं प्रतिलभ्यच तत्फलम् ॥ 43
पुनः कामस्य सिद्ध्यर्थं प्रयतेत विचक्षणः।
निर्वेदं च त्वरां चापि काम्यकर्मणि वर्जयेत् ॥ 44

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१. ख. भर्तृपीडासु। २. ख. धर्म।

वाङ्मनोभिः क्षये सिद्धि रन्यथा जीविते क्षयः ।
तस्मादात्महितं काममेकमुद्दिश्य पुष्कलम् ॥ 45
काम्यकर्माणि कुर्वीत नालमल्पं महामतिः ॥ 46

इति श्रीपाञ्चरात्रे परमसंहितायां
काम्यो नाम
पञ्चदशोऽध्यायः

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श्रीः

# अथ षोडशोऽध्यायः

परमः

कामसिद्धिकरा न्मन्त्रान् कांश्चि द्वक्ष्यामि पद्मज ! ।
शृणु ता न्प्रणिधानेन महावीर्या न्महाबलान् ॥ 1

वाराहं नारसिह्मंच श्रीकरंच सुदर्शनम् ।
एतच्चतुष्टयं प्राहुः श्रेष्ठं मन्त्रेषु वैष्णवाः ॥ 2

अचिरादेव सिध्यन्ति मन्त्राह्येते महोद्याः ।
अन्येतु चिरकालेन तस्मात्तेषां प्रधानता ॥ 3

अक्षराणि त्रयस्त्रिंश द्वाराहस्य पितामह ! ।
भूमिकामो विशेषेण मन्त्र मेत त्प्रसाधयेत् ॥ 4

स्थानं वैष्णव मासाद्य पूजयित्वा च तं प्रभुम् ।
ध्यात्वा वराहरूपेण मन्त्र मावर्तयेदिमम् 5

द्वादशैव सहस्राणि मन्त्रसिद्धि स्तथा भवेत् ।
पुनस्स यावतीं भूमिं मनसा लब्धु मिच्छति ॥ 6

तस्याः संनिहितां भूमि मासाद्य सततं जपेत् ।
लक्षमर्धं चतुर्भागं त्रिभागं च यथा तथम् ॥ 7

यावज्जपति ताव त्सा लभ्यते नात्र संशयः ।
चतुःशताक्षरो मन्त्रो नारसिह्म इति स्मृतः ॥ 8

अमोघश्चाप्रधृष्यश्च महावीर्यो महोद्यः ।
पाताल विषया सिद्धि स्तेन सर्वातु लभ्यते ॥ 9

सिद्धि[द्धिः] द्रव्यं रसो वा पि भूमिः स्वर्गो रसायनम् ।
रथेनार्थसमृद्धिः स्यात् सिद्धद्रव्येण सिद्धिमान् ॥ 10

रसायनेन दीर्घायुः भू(?)मिः स्वर्गेण निर्वृतिः ।
पश्चिमद्वारमाश्रित्य देव देवस्य मन्दिरम् ॥ 11
द्वादशैव सहस्राणि मन्त्रमावर्तयेदिमम् ।
पुरश्चरणसिध्यर्थं ततो बिलमुखं व्रजेत् ॥ 12
तत्रापि विधिना तिष्ठन् मन्त्रमेत त्सदा जपेत् ।
सहस्रवार मावृत्य प्रविवेशाविशंकितः ॥ 13
यस्तु प्रवेशनं नेच्छेत् पातालं साधकः क्वचित् ।
स बिलस्य समीपस्थो मन्त्रस्य जपमाचरेत् ॥ 14
कृतेतु जपबाहुल्ये भीताः पाताल वासिनः ।
कुर्वन्ति बहुधा विघ्नं साधकस्य समंततः ॥ 15
तेतु निश्चलचित्तस्य ज्ञाति[तु?]कामा मनोरथान् ।
आगत्यागत्य पृच्छन्ति तत्र कार्यं यथारुचि ॥ 16
तैरुपानीत मादाय काममस्य हृदि स्थितम् । 17
स्वदेशे वा सुखं जीवेत् यत्र कुत्र यथा सुखम् ।
श्रीकरस्यापि यो मन्त्र स्तमष्टाक्षरकं विदुः ॥ 18
सर्वकामानवाप्नोति यस्याभ्यासेन साधकः ।
वैष्णवं स्थान मासाद्य विविक्तं सुमनोरमम् ॥ 19
भगवन्तं समाराध्य जपेन्मन्त्र मनारतम् ।
ध्रुवं पञ्च सहस्राणि तत ऊर्ध्वं यथारुचि ॥ 20
एवं जपेत् द्वादशाहं पुरश्चरणसिद्धये ।
आयुष्कामो घृताभ्यक्ता न्दूर्वांस्तु जुहुयान्नव ॥ 21
आहुतीरयुतं हुत्वा हुतशेषेण सर्पिषा ।
चरून् प्राश्य विशुद्धात्मा दद्याद्विप्राय काञ्चनम् ॥ 22

१. क. सर्वदा.

अपमृत्यू नतिक्रम्य शतवर्षाणि जीवति।
सूत्रेण ग्रथितं चक्रं मन्त्रेणामृश्य[1] धारयेत् ॥ 23

सर्वेभ्य एव सत्वेभ्यो रक्षा भवति निश्चला।
आहवे सुमनाः पुष्पै मन्त्रेणानेन मन्त्रयेत् ॥ 24

मु[सु]खं ग्रह गृहीतस्य सतु शीघ्रं विमुञ्चति।
वीरक्रयेण विक्रीय शतपुष्पं सहस्रशः ॥ 25

जुहुयान्मधुरैस्तां [स्तावत्] तत् दरिद्रः सकुलं भवेत्।
ऊर्ध्वबाहुर्जपे[भैव] न्नित्यमादित्याभिमुखो जपेत् ॥ 26

अविच्छिन्नं भवत्यस्य नित्य मन्नाद्य मास्पदे।
श्मशानभस्म जुहुयात् वासरा ण्येकविंशतिः ॥ 27

बुध्या शत्रु मनुस्मृत्य तमुत्सादयति ध्रुवम्।
आसुरीपिष्ट कल्केन विष्णुमालिख्य[प्य] सर्वतः[2] ॥ 28

तन्त्रेणामृश्य बहुशः शत्रुस्तु ज्वरवान् भवेत्।
गव्येन पयसा देवं स्नापयित्वा विमोचयेत् ॥ 29

गोमयेन स्थितित्वेन कृत्वा प्रतिकृतिं द्विषः।
पादेनाक्रम्य हृदये जपन्मन्त्रं निहन्ति तम् ॥ 30

त्रिधा स्थण्डिल मालिप्य दिक्षु कुम्भा न्निधापयेत्।
एकविंशतिकृत्वस्तु मन्त्रयित्वा पृथक् पृथक् ॥ 31

मध्ये देवेश माराध्य पयसा तान्[3] प्रपूरयेत्।
मन्त्रेण पूजयित्वा तु स्नापयित्वा [येच्छ्री] मृ [ऋ] तुदये ॥ 32

दीर्घायुष्य मवाप्नोति सा पुत्र मविशङ्कितम्।
वन्ध्याऽपि लभते पुत्रं स्त्रीः प्रयोगा न्न संशयः ॥ 33

शतवार मिमं मन्त्रं नित्यं जपति यो नरः।
न विघातोऽस्य कार्येषु भयं वा जायते क्वचित् ॥ 34

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१. क. मन्त्रेणावृत्य। २. ख. सर्पतः। ३. क. तं प्रपूजयेत्।

मृत्युस्थानेषु दुर्गेषु भये वा प्रत्युपस्थिते ।
इम मावर्तये न्मन्त्रं नावसीदति साधकः ॥ 35

रिक्तोऽपि सर्वतो मर्त्यो मन्त्र मावर्तय न्निमम् ।
उद्योग मन्तरेणापि लभते सिद्धिमीप्सिताम् ॥ 36

सुदर्शनस्य मन्त्रस्य कथयन्त्य क्षराणि षट्[1] ।
ऐश्वर्य मीप्सितं सर्वं तस्याभ्यासेन सिध्यति ॥ 37

राज्यकामः समावर्त्य पर्वताग्रं जलान्वितम् ।
षडक्षरं जपे न्मन्त्रं पूर्वसेवा भवेदियम् ॥ 38

पद्मानि जुहुया दग्नौ नित्यं बिल्वेन वा नरः ।
अयुतं नियुतं वा पि ततः श्री रुपसर्पति ॥ 39

अशक्तस्तु जपे देतत् दीर्घकालमतन्द्रितः ।
देवं सततमाराध्य राज्यमस्य भविष्यति ॥ 40

शत्रुभि र्वध्यमानस्तु वैष्णवो जुहुया त्सदा ।
विभीतकसमिद्भिस्तु शत्रुपक्षोऽस्य शीर्यते ॥ 41

शात्रवान् जेतुकामश्च जुहुया त्साधकः स्वयम् ।
सहस्रपरमेतेन शत्रुं जयति निर्भयः ॥ 42

षडक्षरं द्वादशारं वाचं कृत्वा जपेदिमम् ।
सौवर्णमथवा ताम्रं निहितं सर्वतः शुभम् ॥ 43

उपरि स्थापये द्गेहे नित्य माराधयेच्च तम् ।
जपेच्च सततं मन्त्रं नास्य किंचि द्भयं भवेत् ॥ 44

जपे त्सुदर्शनं मन्त्रं नास्य किंचि द्भयं भवेत् ।
जपे त्सुदर्शनं मन्त्रं सततं यो महामतिः ॥ 45

तं सिह्यमिव मन्यन्ते प्रक्षीणमपि शात्रवः ।
चक्रस्य नाभिमध्यस्थ मात्मानं भावयन् जपेत् ॥ 46

१. क. च ।

केवलोऽपि न सङ्ग्रामे पराजय मवाप्नुयात् ।
धारयन् पाणिना चक्रं भ्रामयन् सततं जपेत् ॥ 47
तस्यां दिशि मुखं कृत्वा शत्रुसेना निवर्तते ।
प्राप्ते जनपदव्याधौ राक्षसै र्वा भयेकृते ॥ 48
अपामार्ग समिद्धोमात् सर्वं समुपशाम्यति ।
चक्रमध्यस्थ मात्मानं ध्यात्वा पश्ये द्रुहार्दितः ॥ 49
अमर्षेण जपे न्मन्त्रं सशीघ्र मभिसर्पति ।
योऽसावष्टाक्षरो मन्त्रः प्रोक्तो नारायणाश्रयः ॥ 50
अचिन्त्याः सिद्धय स्तेन साध्यन्ते साधकोत्तमैः ।
अष्टाक्षरं जपेन्मन्त्रं पूर्वसेवा भवेदियम् ॥ 51
ततस्तु वैष्णवःस्वान्ते नित्यं मौनयुतो जपेत् ।
संवत्सरजपादेव साधको नियतेन्द्रियः ॥ 52
निष्कामो देवदेवस्य लभते रूपदर्शनम् ।
यां देवता मनुध्याय धीमा न्मन्त्र मिदं जपेत् ॥ 53
षण्मासादेव तस्याश्च रूपं पश्यति चक्षुषा ।
चातुर्मास्यजपादेव स्वरूपं पश्यति श्रियः ॥ 54
यक्षाणां किंनराणांच मर्त्यानांच न संशयः ।
शापं वाऽनुग्रहं वाऽपि यस्य यः कर्तु मिच्छति ॥ 55
चातुर्मास्यजपादेव कुरुते सर्व मीप्सितम् ।
देवतानां वशीकारे रूपदर्शन एवच ॥ 56
अष्टाक्षरं जपन्नेव लभते सिद्धि मीप्सिताम् ।
निष्कामोऽपि जपन्नेत द्वैष्णवः संयतेन्द्रियः ॥ 57

उपास्यते सर्वजनैः कालज्ञानंच विन्दति ॥ 58

इति श्रीपाश्वरात्रे परमसंहितायां
काम्यो नाम
षोडशोऽध्यायः ॥

श्रीः

# अथ सप्तदशोऽध्यायः

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ब्रह्मा

राजानो राजमात्रा वा दुर्वृत्ता दुर्जनाश्रिताः ।
इच्छन्तो वैष्णवीं दीक्षां किं कुर्युः कायशुद्धये ॥ 1

न हि तेषां तपः कर्तु मवकाशोऽस्ति कश्चन ।
न हि पापाभिभूतेन दीक्षा कार्या तु वैष्णवी ॥ 2

परमः

ईश्वरस्य समृद्धस्य विष्णुभक्तस्य धीमतः ।
जन्मप्रभृति संस्कारः कार्यो दीक्षा प्रवेशने ॥ 3

पुण्येन हि शुभे काले ब्राह्मणाना मनुज्ञया ।
कारयेत् काञ्चनमयौ द्वौ कटाहौ समौ ततः ॥ 4

पूरयित्वा तयोरेकं दध्ना मधु घृतेन च ।
एकान्ते निर्जने स्थाने शोभिते सर्वमङ्गलैः ॥ 5

स्नातमीश्वर माचार्यः पाणा वालम्ब्य पाणिना ।
देहं संहारमार्गेण चिन्तयित्वा यथा क्रमम् ॥ 6

जीवकामस्तु तं ध्यात्वा हेमगर्भं प्रवेशयेत् ।
अपरेण कटाहेन छादयेदुपरि स्वयम् ॥ 7

जीवं प्रकृति मापन्नं मत्वाऽसीन स्ततोगुरुः ।
आत्मानमपि संहृत्य पुनरुत्पाद्य सर्वतः ॥ 8

जीवस्य देहनिर्माणं कृत्वा मन्त्रै र्यथाक्रमम् ।
हेमगर्भा त्क्रमेणैव मुपस्थाप्य पुनरानयेत् ॥ 9

कर्तुं जन्म भवेदस्य मन्त्रवद्देव निर्मितम् ।
ततोऽस्य जातकर्माणि सकलं कर्म कारयेत् ॥ 10

नामधेयं च कर्तव्यं देवानामस्य किंचन ।
जातिशीलानुरूप्येण वैष्णवाना मनुज्ञया ॥ 11
चौलोपनयने चास्य कारये द्विधिपूर्वकम् ।
ततस्तु हेमगर्भं तं ब्राह्मणेभ्यः प्रदापयेत् ॥ 12
वैष्णवेभ्यो विशेषेण विद्वद्भि[द्भ्य?]श्च विशेषतः ।
त्रैवर्णिकं स्वकैर्मन्त्रैः सर्वकर्माणि कारयेत् ॥ 13
शूद्रंतु तन्त्रजैर्मन्त्रै र्दासान्तं नामच स्मृतम् ।
उपवीतं च वस्त्रं च गुणमन्त्रेण योजयेत् ॥ 14
उत्तरीयोपवीते च पूजाकाले तु नान्यदा ।
न शूद्रस्य परं बीजं जपे ध्याने च कल्पयेत् ॥ 15
न मन्त्रोच्चारणा द्दोषः कर्मयोगस्य सम्मतः ।
तीव्रभक्तो भवे द्य स्तु विद्या धर्मरतः शुचिः ॥ 16
तं शूद्रमपि सर्वत्र योजये दप्रमादनम् ।
तस्यापि नाचार्य पदं दीक्षासु स्थापनेऽपिवा ॥ 17
कल्पये त्पङ्क्तिमध्येच यजने याजनेऽपिवा ।
अन्येन वैष्णवेनैव देवं शूद्रः प्रपूजयेत् ॥ 18
शुश्रूषेत स्वयं तत्र पूजया तोषये त्तथा ।
एवं द्वादश वर्षाणि पूजयित्वा दिनेदिने ॥ 19
स्वयं पूजां पुनः कुर्या न्नैवं भवति किल्बिषी ।
उपनीत मथाचार्यः श्रद्धासहित मीश्वरम् ॥ 20
दीक्षये द्विधिना सर्वं शिक्षयित्वा यथाविधि ।
सौवर्णं राजतं वापि पात्रं सर्वत्र योजयेत् ॥ 21
तत्राधिवास्य तं भूय स्तुलाभारं प्रपूरयेत् ।
आत्ममान समो मानः कृत्वा काञ्चनमुत्तमम् ॥ 22

विद्वद्भ्यो दक्षिणां दत्वा शुद्धो भवति सर्वतः ।
तं पुन र्दीक्षये द्विद्वान् मन्त्रमुद्राश्च शिक्षयेत् ॥ 23
कल्पये दुपदेशांश्च समयाचारमेव च ।
आचाराणां तु वैकल्य मर्थदानेन पूरयेत् ॥ 24
नैमित्तिकानि कर्माणि महादानेन सर्वशः ।
वर्षे वर्षे तुलाभारं यो ददाति महाधनः ॥ 25
संवत्सर प्रयोगात् स विष्णोः सायुज्यमृच्छति ।
शक्तिमन्तं च भक्तं च द्वादश्यां मासि मासि च ॥ 26
स्नात्वा प्राङ्मुखमाचार्य[:?] चर्ममध्ये निवेशयेत् ।
कृष्णसाराजिने विप्रं व्याघ्रचर्मणि भूमिपम् ॥ 27
अजिने रौरवे वैश्यं शूद्रं तस्मिंश्च चर्मणि ।
तत्रोपवेश्य कलशै रत्नवद्भि र्हिरण्मयैः ॥ 28
तीर्थतोयेन संपूर्णैः स्वय मेवाभिषेचयेत् ।
पूर्वं संहृत्य चोत्पाद्य सर्वमन्त्रै रनुक्रमात् ॥ 29
मूर्तिमन्त्रैः क्रमादेव सृष्टिमार्गेण सर्वदा ।
अभिषिच्यच कुर्वीत मन्त्रै रस्य विभूषणम् ॥ 30
सुखासीनं तमाचार्यः शिक्षये देव मग्रतः ।
वैष्णवोऽसि भजेथा स्त्वं विष्णुमेवाग्र[श्र][1]या धिया ॥ 31
श्रद्धया परयोपेत स्तद्गुणानेव कीर्तयेत् ।
नच शक्यं तपोभि र्वा पापं नाशयितुं त्वया ॥ 32
यदि दानेऽप्यशक्य स्त्व मन्धे तमसि मज्जसि ।
यद्ददाति विशिष्टेभ्यो यच्चा[च] भुङ्क्ते भवार्थनम् [र्जितम्] 33

१. क. श्र. ।

नावदेव नव व्यक्तं शेषं न[क?]स्यापि रक्षसि ।
नी[दी]यमानंतु विप्रेभ्यो हने[हवने] विधिवर्तनम् ॥ 34

वैष्णवे चरणे साक्षा त्पुष्पन्यास मनुस्मरेत् ।
न विश्वास स्त्वया कार्यः पुत्र दार धनादिषु ॥ 35

कार्य एवतु विश्वासः पुरुषोत्तमपादयोः ।
यु[वु]द्धकाले तथा स्वप्ने विषमेष्वविषमेषुच ॥ 36

नव नान्यं प्रपश्यामि तं विना पुरुषोत्तमम् ।
तस्मा त्समय माचारं व्रतानि नियमां स्तथा ॥ 37

पूजनं वैष्णवानां च नापद्यपि परित्यज ।
इत्युक्तो गुणवान् स्वामी प्रणिपत्य कृताञ्जलिः ॥ 38

सर्वमेवं करोमीति गुरवे विनिवेदयेत् ।
धनदानेन मानेन पूजयेच्च ततो गुरुम् ॥ 39

सर्वकार्ये पुरस्कुर्या द्गौरवेण च वर्तयेत् ।
सहायानिव तच्छिष्यानन्यानपि समाचरेत् ॥ 40

विष्णुभक्ता न्विशिष्टांश्च दूरादेव विचारयेत् ।
आगतानां प्रियः कार्य अशनाच्छादनादिषु ॥ 41

विश्वासा च्छृणुयाच्चैनां ग्रहस्यप्रित्य[नान् ग्राहयस्व प्रि]यां-
स्तथा ।
सततंच जपेन्मन्त्र मेकान्ते वैष्णवं परम् ॥ 42

अर्चयेच्च स्वयं देवं शक्तः स्वामीतु दीक्षितः ।
प्रतिमां लक्षणोपेतां कारयित्वा हिरण्मयीम् ॥ 43

सौवर्णानि च पात्राणि शङ्खमुक्तिमयानिच ।
दीक्षितानेव कुर्वीत पूजायां परिचारकान् ॥ 44

पूजान्ते नित्यदानंच कुर्या दहरहर्नृपः ।
हिरण्य मन्नपानं च भुम्वबासाम्बराणिच ॥ 45
अन्येन पूजयेद्देव मशक्तः स्वय मर्चने ।
अर्चनान्ते हिरण्यंच तस्मै देयमसंशयम् ॥ 46
अन्यथा पूजकस्यैव देवपूजाफलं भवेत् ।
वैष्णवे ष्वधिवासेषु पूजाद्रव्यं च दापयेत् ॥ 47
देवभोगांश्च संरक्षे दुष्टनिग्रहतत्परः ।
विष्णुपादाश्रयं कृत्वा शपथं कारणे क्वचित् ॥ 48
न व्याज माचरेत् किंचित् कामंतु शपथान्तरे ।
कार्यं जानाति रिक्तेति नित्यनैमित्तिकेऽपिवा ॥ 49
आचार्यविहितं दानं कृत्वा न त्परिपूजयेत् ।
दानेन पापं विनुदे दानेनारोग्यमानयेत् ॥ 50
दानेनाचार्यं मन्विच्छेत् दानेन पर मर्चयेत् ।
राजा वा राजतुल्यो वा कुर्वन्नेवं दिने दिने ॥ 51
इहलोकसुखं भुक्त्वा विष्णुलोके महीयते ॥ 52

इति श्रीपाञ्चरात्रे परमसंहितायां
ईश्वरो नाम
सप्तदशोऽध्यायः

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श्रीः

# अथाष्टादशोऽध्यायः

ब्रह्मा

ये नरा धन धान्येन समृद्धा ज्ञानवर्जिताः ।
भक्तिमन्तो महोत्साहाः किं तेषां संसृतिर्भवेत्[1] ? ॥ 1
नहि ते परमं देवं कर्मणा मनसा गिरा ।
शक्ताः पूजयितुं तस्मात् ब्रूहि तेषां मह द्धितम् ॥ 2

परमः

पुंसा मकृतविद्यानां भक्तानां धनिनां तथा ।
स्थापना देवदेवस्य विहितं सिद्धिरुत्तमम् ॥ 3
विदुषामपि मुख्यानां पुरुषाणां फलार्थिनाम् ।
भवत्येव परा सिद्धिः स्थापना त्परमेष्ठिनः ॥ 4
ये स्थापयन्ति देवेशं प्रासादे विधिपूर्वकम् ।
राजान स्ते भविष्यन्ति भूमिपाना मधीश्वराः ॥ 5
अथवा गुणसम्पूर्णे वंशे श्रेष्ठे महात्मनाम् ।
जायन्ते कृतविद्याश्च सुवृत्ता दीर्घजीविनः ॥ 6
अथवा[2] कामितां सिद्धिं लभन्ते नात्रसंशयः ।
नतु देवं प्रतिष्ठाप्य न फलं विन्दते नरः ॥ 7
इष्टका दारु पाषाणान् स्थापनार्थं समाहृतान् ।
पूजाद्रव्याणि देवस्य तान्यवै[वे]हि पितामह ! ॥ 8
प्रयतन्ते तु ये तत्र स्थापनार्थं यथाबलम् ।
प्रासादकारणार्थं वा स तेषां याग उच्यते ॥ 9

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१. ख. सुकृतं । २. ख. कामिना सिद्धिर्लभते ।

उपकुर्वन्ति ये शक्त्या वचसा योजयन्ति ये ।
तेषामपि फलं ब्रह्मन् स्थापना दुपजायते ॥ 10

ब्रह्मा

कथं स परमो देव: स्थाप्यते भुवि मानुषै: ।
संसारीव कुटुम्बीव सर्वदा गृहमाश्रिता: ॥ 11

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श्रीः

# अथैकोनविंशोऽध्यायः

ब्रह्मा

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१ ख. विधाचैवं ।

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इति श्रीपाञ्चरात्रे परमसंहितायां
स्थापनं नाम
एकोनविंशोऽध्यायः

श्रीः

# अथ विंशोऽध्यायः

ब्रह्मा

अग्निकार्यविधिं ब्रूहि सर्वत्र पुरुषोत्तम ! ।
पूजनेनच संबन्धं तस्योपकरणानिच ॥ 1

परमः

अग्निकार्यं प्रवक्ष्यामि सामान्येन पितामह ! ।
दीक्षायां स्थापने चापि नित्यनैमित्तिके तथा ॥ 2

आज्यपात्रं चरुस्थाली प्रोक्षणीः समिधः कुशान् ।
सिकता स्तण्डुलं तोयं दर्वीपरिधयः स्रुवः ॥ 3

अङ्गारं व्यजनं कूर्चं शुष्ककाष्ठानि मेक्षणम् ।
गन्धपुष्पादि चै तस्य द्रव्योपकरणक्रमम् ॥ 4

एवं द्रव्याण्युपानीय वह्निस्थानस्य पार्श्वतः ।
आरभेत हरेः पूजां तन्त्रमार्गेण साधकः ॥ 5

देवमावाह्य दत्वाऽर्घ्यं मुखवासं प्रदायच ।
लब्धानुज्ञः परावृत्य गत्वा दक्षिणतो हरेः ॥ 6

आभिमुख्येन कुर्वीत वह्नेः स्थानं मनोहरम् ।
मण्डलं वह्निकुण्डंतु दीक्षायां हस्तसम्मितम् ॥ 7

कुर्यात् स्थण्डिलमन्यत्र सैकतं चतुरश्रकम् ।
अस्त्रेणोद्धृत्य तां भूमिं शुष्के[ष्केन?]ण प्रोक्ष्य वारिणा ॥ 8

विस्तार्य सिकता दिक्षु पृथिव्यां सर्वतः समाः ।
अहंकारै र्लिखित्वा प्राक् गुणै रुत्तरतो लिखेत् ॥ 9

पाणिं प्रक्षाल्य तोयेन वह्निमादाय तेजसा ।
दत्वा पृथिव्याः काष्ठानि दीपये द्वायुविद्यया ॥ 10

समन्ताच्चैन मभ्युक्ष्य तोयमादाय पाणिना ।
वासुदेवादिभि र्मन्त्रैः कुशान् दिक्षु निधापयेत् ॥ 11

अग्ने रुत्तरतोहृद्येनं निक्षिप्य स्पर्शविद्यया ।
तत्र द्रव्याणि सर्वाणि द्वन्द्वरूपेण साधयेत् ॥ 12

चरुस्थाने च तत्स्थाल्यौ दर्वींच स्रुवमेवच ।
आज्यस्थालीं समित्पुष्पं तण्डुलं मेक्षणं तथा ॥ 13

द्वन्द्वरूपाणि संभृत्य साधये च्चमसां पृथक् ।
कूर्चं दक्षिणतो वह्ने र्निदध्या द्ब्रह्मविद्यया ॥ 14

उत्तरेण च संपूर्णं निवृत्त्या तोय भाजनम् ।
कृत्वा पवित्रं विखेन [विलिखेत्] बध्वा साग्रं कुश-द्वयम् ॥ 15

तोयपात्रे जलं सिक्त्वा तेनोत्पूय गुणै स्त्रिभिः ।
उत्तानीकृत्य पात्राणि प्रोक्षये त्तेन वारिणा ॥ 16

चरुपात्रं समादाय तण्डुलान् मुष्टिना क्षिपेत् ।
चतुरेव तु धर्मार्थे जलं सिक्त्वाच पाणिना ॥ 17

मन्त्रेणान्न[ग्नाव?]मधिश्रित्य वीजयेत् व्यजनेन तु ।
यन्त्रेणाग्नावधिश्रित्य वीजयेत् व्यजनानिलैः ।
आज्यपात्रे निषिच्याज्यं सपवित्रेण तेजसा ॥ 18

निधायोत्तरतो वह्नेर्दर्भानादीप्य स्पर्शयेत् ।
कुशाग्रे द्वेच तत्रैव निक्षिपे त्परमेष्ठिना ॥ 19

प्रदीप्य तेजसा भूयो वेष्टये त्तद्धविर्द्वयम् ।
दग्धानपि विधायाग्नौ गुणैरुत्पूयतद्घृतम् ॥ 20

पवित्र मग्नौ विस्रस्य निक्षिप्य परमेष्ठिना ।
दर्वीस्रुवं कुशाग्राणि वह्नावादीप्य तेजसा ॥ 21

स्पर्शमन्त्रेण संमृज्य ध्रुव[स्रुच?]मन्तर्बहिस्तथा ।
प्रक्षाल्य स्रुवमप्येवं दर्भानग्नौ विनिक्षिपेत् ॥ 22

स्रुवेणाज्यं चरौ सिक्त्वा चरु मुद्वासयेदुदक् ।
तत्रापि कार्यविच्छेदरक्षां कुर्यात्समंततः ॥ 23

देवपार्श्वे समासाद्य पूजनाक्रममाचरेत् ।
तोयं प्रदाय चमसा दन्तकाष्ठं समर्पयेत् ॥ 24

जलं दत्वा च तेनैव गन्धामलक[माल्यक?]मादिशेत् ।
निर्माल्यमानं ध्यात्वाच विष्वक्सेनाय पार्श्वतः ॥ 25

पीठा दुत्थाप्य देवेशं पादुकाभ्या मुपासकः ।
स्नानभूमि मुपानीय मनसा स्नानमर्पयेत् ॥ 26

अभिषिञ्चे द्रजःशक्त्या दद्यात् स्पर्शेन कञ्चुकम् ।
तमसाच्छादनं दद्याद्गन्धकल्कं समंततः ॥ 27

अभिषिच्य तथा भूयः कलशै र्द्वादशापरैः ।
पञ्चोपनिषदा शान्ति पञ्चकृत्वः समाचरेत् ॥ 28

पाद्यमाचमनीयं च दत्वा स्थाप्यं प्रतिग्रहे ।
अष्टाभिः कलशै रेन मभिषिञ्च्य समंततः ॥ 29

मूलमन्त्रैस्त्रिभिः पश्चात् शान्ति कृत्वा चतुः[1]शतम् ।
वस्त्रै राच्छादये त्तस्य स्पर्शेनाङ्गानि सर्वशः ॥ 30

उपवीतं ततो दद्या त्रिगुणेन त्रिवृत्कृतम् ।
उत्तरीयं ततः पीतं प्रदद्या त्स्पर्शविद्यया ॥ 31

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१. ख. चतुः ।

पाद्यादि दत्वा शिरसः स्नानगन्धेन योजयेत् ।
तोयं दत्वाऽङ्गरागेण देहं तेनैव लेपयेत् ॥ 32
वारि दत्वा नवे वस्त्रे पुनर्दद्या यथा पुरा ।
छन्नवीरं ततो दद्यात् त्रिगुणे नैककाञ्चनम् ॥ 33
कुण्डले कर्णमुद्रेच नीवीबन्धनमङ्गदे ।
वलये कटके चोभे अङ्गुलीयानि च क्रमात् ॥ 34
कुक्षिबन्धं गुल्फबन्धं बाहुबन्धं शिखामणिम् ।
उष्णीषं च ततो दद्यात् लंबसूत्रं च वासिकाम् ॥ 35
कुसुमानि स्रजं मालां सर्वं रूपस्य विद्यया ।
श्रीवत्सं कौस्तुभं चास्य वनमालांच शाश्वतीम् ॥ 36
तथैव दद्या न्मनसा शङ्ख चक्रादि मुद्रया ।
आदर्शं रूपमन्त्रेण नयनाञ्जनमेव च ॥ 37
धूपं दीपंच दत्वाऽस्मै पाद्याचमन मर्पयेत् ।
समर्प्य पादुके चैनं पीठदेशं समानयेत् ॥ 38
अर्घ्यं दद्या यथान्यायं पुनराचमनं तथा ।
माक्षिकां शर्करा सर्पिः दधिक्षीरं च पञ्चमम् ॥ 39
परमेष्ठ्यादिभि मन्त्रै र्मिश्रयित्वा समंततः ।
मधुपर्कं रसेनास्मै पाणिभ्यां प्रतिपादयेत् ॥ 40
वारि दत्वा नवे पात्रे कृतोपस्तरणे शुचौ ।
चरो स्त्रिभाग मादाय सिक्त्वाऽऽज्येन निवेदयेत् ॥ 41
वारि दत्वाऽपरैः पात्रैः भक्ष्य भोज्यादिकं पृथक् ।
कालपक्वंच तेनैव पूर्वव त्प्रतिपादयेत् ॥ 42

किंचि त्तृपरमं त्तत्र पञ्च मन्त्रान् जपन् बुधः ।
वारि दत्वाऽपरैः पात्रै र्मुखवासं समर्पयेत् ॥ 43
स्तोत्रं कृत्वा प्रणम्यैनं दिशि कृत्वा प्रदक्षिणम् ।
भीतवत्पूजयित्वैवं राजवत्पुरुषोत्तमम् ॥ 44
आज्ञांच सत्वमन्त्रेण याचित्वाऽस्त्रेण गोपयेत् ।
अग्निपात्र मुपासाद्य याचयित्वा क्रमात्पुनः ॥ 45
गुणै स्त्रिपरिधीन् न्यस्य पृथिव्यां दक्षिणोत्तरे ।
गन्धपुष्पै रलंकृत्य दिक्पतीन् दिक्षु संगतान् ॥ 46
युगलैः स्वै र्नमस्कारै रभ्यनुज्ञापयेत् द्विजान् ।
पञ्चविंशति मादाय समिधः सर्पिषोक्षिताः ॥ 47
अष्टाक्षरेण मन्त्रेण स्वाहान्तेन सकृत्क्षिपेत् ।
अहंकारै स्त्रिभिः कृत्वा परिषेकं गुणेन च ॥ 48
तस्मिन् रत्नौ[न्नग्नौ?]प्रदीप्तेच ध्यात्वा पद्मं सकर्णिकम् ।
पूर्वोदितेन मार्गेण देवमावाहये त्परम् ॥ 49
अर्घ्यं प्रदाय मनसा स्रुवेण जुहुयाद् घृतम् ।
पीठमन्त्रैः क्रमेणैव स्वाहाकार समन्वितैः ॥ 50
ततो दर्व्या मुपस्तीर्य चरोः पिण्डं निधायच ।
अभिधार्या थ मन्त्रेण जुहुया दविकम्पितम् ॥ 51
स्रुवाहुतीश्च तेनैव जुहुयात् द्वादश क्रमात् ।
वासुदेवेन चाप्येव मष्टा वष्टाक्षरेण च ॥ 52
पुनस्तु दर्व्या जुहुया चरोः पिण्डं घृतान्वितम् ।
रुद्रमन्त्रेण दर्वीं तु प्रक्षाल्य विसृजे त्पुनः ॥ 53

एकां समीधमादाय स्रुवेण जुहुयाद् घृतम् ।
मूर्तिशक्त्यादिभि र्मन्त्रै र्लोकपालावसानिकैः ॥ 54
प्रायश्चित्तानि जुहुया त्पश्चोपनिषदा पुनः ।
पञ्चकृत्वस्तदन्तेन घृतधारां निधापयेत् ॥ 55
अग्निकार्यमिदं विद्वान् ब्राह्मणः कर्तुमर्हति ।
क्षत्रियो वा गुणैर्युक्तो वैश्यो वाऽपि बहुश्रुतः ॥ 56
नाग्निकार्यं प्रयुञ्जीत शूद्रो विद्वानपि क्वचित् ।
दीक्षितः पण्डितो विद्वान् काम मन्येन कारयेत् ॥ 57
ब्राह्मणोऽपि दुराचारः क्षत्रियोऽपि तथाविधः ।
अग्निकार्यं प्रयुञ्जानः प्राप्नोति पर मापदम् ॥ 58
नैमित्तिकेषु काम्येषु दीक्षासु स्थापनेषु च ।
अग्निकार्यं प्रयुञ्जीत नान्यत्र यदि न प्रभुः ॥ 59
परिहोमेषु सर्वेषा मयमेव विधिर्मतः ।
दिक्पतीनां तु जुहुयान्नामभिः स्वै र्घृताहुतीः ॥ 60
दीक्षिता एव जुहुयुः परिहोमं द्विजोत्तमाः ।
आचार्यपदमारूढा दक्षिणाभिश्च तोषिताः ॥ 61
आचार्येण नियोक्तव्या स्त एव परिचारकाः ।
दीक्षायां स्थापने चापि नान्ये तन्त्रेषु दूषणात् ॥ 62
अनिशं विधिना कुर्व न्नग्निकार्य मुपासकः ।
विनाशयति पापानि सिद्धि मष्टौ च गच्छति ॥ 63

इति श्रीपाञ्चरात्रे परमसंहितायां
अग्निकार्यं नाम विंशोऽध्यायः

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श्रीः

# अथैकविंशोऽध्यायः



ब्रह्मा

स्थापितस्य मुकुन्दस्य त्रिरात्रं किं विधीयते ।
तदन्तेच कथं पूजा कर्तव्या तां ब्रवीहिमे ॥ 1

परमः

स्थापयित्वा तथा देवं परिहोमं विधायच ।
अन्नपान धनादीनि प्रदद्यात्सच[ दद्यादुत्सव? ] पूर्वकम् ॥ 2
बहिश्च विकिरेदन्नं सर्वेभ्यः सर्वसन्धिषु ।
त्रिरात्रापगमे यत्नं स्नपनाय समाचरेत् ॥ 3
उभयो र्द्वारयोर्मध्ये वेदिं कुर्या चतुष्करीम् ।
सर्वत्र सिकताकीर्णां वितानेनोपशोभिताम् ॥ 4
तस्यां कुंभान् प्रति द्रव्य माचार्यः साधये न्नवान् ।
सौवर्णान् राजतान् ताम्रा न्मृण्मया न्वा विभूषितान् ॥ 5
वेद्यां वस्त्राणि विस्तीर्य तेषु पात्राणि साधयेत् ।
सादयित्वा पवित्रेण तोय मुत्पूय ता न्पुनः ॥ 6
उत्तानान् प्रोक्षये त्कुंभान् त्रिरेव परमेष्ठिना ।
ततस्तु द्रव्यैः स्नपनै र्वस्त्रपूतैः परीक्षितैः ॥ 7
आचार्यः पूरये त्सर्वा नावाह्यावाहय मूर्तिपैः ।
पश्चादौ पश्चगव्येन पश्चोपनिषदा क्रमात् ॥ 8
सर्वै रेकं पुनः कुम्भं कुशतोयेन चापरम् ।
मधु तैलेक्षुतोयैश्च गर्भभेदैः प्रपूरयेत् ॥ 9

क्षेत्रतीर्थाच्च शैलेभ्यः सूकराखुविला त्तथा ।
वल्मीका दृषशृङ्गाच्च मृद मादाय पूरयेत् ॥ 10
पूरयित्वाऽथ तान् कुंभान् पूरयेत्पुष्पपल्लवैः ।
गन्धैरत्नैश्च माल्यैश्च यथाविभवमेव वा ॥ 11
पूजाद्रव्याणि सर्वाणि शोधना न्युपपादयेत् ।
वेदे रन्यत्रयुक्ताभिर्दी [नि दी?] क्षितैः परिचारकैः ॥ 12
गर्भागारमथ प्राप्य द्वारमुत्पाट्य वायुना ।
आच्छादनादि देवस्य विश्वेनापनये द्बहिः ॥ 13
विसृज्य देवं प्रथमं नैर्माल्यमपनीय च ।
आचार्यः स्नापयेद् द्रव्य मावाह्याावाह्य दीक्षितैः ॥ 14
स्नपनायोपकॢप्तानि यानि वेद्यां क्रमात्पुरा ।
उद्धृत्य तानि स्नपयेत् देवबिंब विशुद्धये ॥ 15
प्रथमं पञ्चगव्येन पञ्चोपनिषदा क्रमात् ।
म [ध्वा?] ध्यादिभिर्गुणैः पञ्चा द्वनस्पतिरसद्वयैः ॥ 16
गन्धमात्रादिकाः पञ्च मनोऽहंकारबुद्धयः ।
अष्टकानां घृ [स्मृ?] ता मन्त्रा षट्कानांच षडादिकाः ॥ 17
[सात्विकादि] त्रया गवा गुणावा परिकीर्तिताः ।
सर्व द्रव्य समूहस्य पञ्चोपनिषदः स्मृताः ॥ 18
स्नापयित्वाऽल्पशः पूर्वं देवमावाह्य मन्त्रवित् ।
भूयस्तु स्नपनद्रव्यैः सर्वैरेवाभिषेचयेत् ॥ 19
शान्ति तीर्थोदकैः कुर्यात् गन्धपुष्पाम्बुभि स्तथा ।
रत्नतोयेन चाप्यन्ते शान्ति कुर्याद्वरीयसीम् ॥ 20
एभिरेव बलं [जल?] द्रव्यैः स्नापयेदङ्गदेवताः ।
एवं तु स्नपनं कृत्वा पूजामार्गं यथा पुरा ॥ 21

आचार्यः सकलं कुर्या दग्निकार्येण संयुतम् ।
भूतानां बलिदानार्थं हविरन्यं तु पाचयेत् ॥ 22
लौकिकाग्नौ विना मन्त्रै स्तेन बाह्यबलिः स्मृतः ।
अग्निकार्येण संयुक्तं पूजाद्रव्यै र्मनोहरैः ॥ 23
आराधनं प्रयुञ्जीत यथाविभव कल्पितम् ।
भक्ष्य भोज्य निवेद्यादि गन्धपुष्पादिकानि च ॥ 24
उज्वलानि प्रयुञ्जीत स्नपने परमेष्ठिनः ।
तस्यावसाने कुर्वीत बलिदानं विधानतः ॥ 25
काञ्चनं राजतं ताम्रं पात्रमादाय मण्डलम् ।
सादितं प्रोक्षितं वेद्यां सपवित्रेण वारिणा ॥ 26
कृत्वा तस्मिन् द्वितीयेन कुर्वीत हविषासनम् ।
तस्मि न्निष्ठापये द्बिंबं देवस्य परमेष्ठिनः ॥ 27
अलाभे[आचार्यः?] काञ्चनं शुद्धं रत्नं रजतमेव वा ।
गन्धपुष्पादिभिस्तस्य पूजां कृत्वा मनोरमाम् ॥ 28
दीक्षितस्यतु तत्पात्रं शिरसि स्थापये द्गुरुः ।
पूरयेदपरे पात्रे हविः शेषं जलपुतम् ॥ 29
धूपमुष्टिं ध्वजं छत्रं गृह्णीयु रपरे तथा ।
शङ्खदुन्दुभिघोषेण गर्भगेहं प्रदक्षिणम् ॥ 30
प्रक्रम्य देवतास्थाने पाणिना विकिरे द्बलिम् ।
प्रासादस्य बहिश्चैव प्राकारस्य बहि स्तथा ॥ 31
एवमेवं परिक्रम्य बलिपीठं प्रदक्षिणम् ।
भूतेभ्यो नम इत्येव तस्मिंश्च विकिरेद् बलिम् ॥ 32

पुनः प्रदक्षिणं कृत्वा गर्भागारं प्रविश्य च ।
पूजापीठै कदेशेतु तद्बिंब मुपपादयेत् ॥ 33

अनेन बलिदानेन पूजये द्ब्राह्यदेवता: ।
त्रिसन्ध्य मेकसन्ध्यं वा नत्विदं व्यनिपादयेत् ॥ 34

स्थापितस्य हरेर्यत्र बलिदानं विहन्यते ।
तत्र स्थाने न भुञ्जीत वैष्णवे संभवे सति ॥ 35

बलिदानस्य ये विघ्नं कुर्वन्ति पुरुषाधमा: ।
गोवधेन समानंते लभन्ते पापसञ्चयम् ॥ 36

स्थापितस्य तु देवस्य बलिदानान्तमर्चनम् ।
नोपहन्या द्यथाशक्ति स्नपनंतु निमित्तत: ॥ 37

स्थापितस्य चतुर्थेऽह्नि द्वादश्यां विषुवद्दिने ।
यात्रान्ते राहुयोगेच दुर्निमित्तोदये तथा ॥ 38

प्राप्ते जनपदव्याधौ दुर्भिक्षे शत्रुपीडने ।
उत्सवे चार्ध वृत्तौच [थ वृद्धौतु?] चिरलुप्तेच पूजने ॥ 39

चोर पातकि चण्डाल कुत्सित स्पर्शनेषु च ।
प्रासादस्थस्य मरणे दुर्यश: सा भवेत्तथा[संभवे तथा?] ॥ 40

एवमादिषु चान्येषु निमित्तेषु यथायथम् ।
स्नपनं देवदेवस्य कारयेद्विधिपूर्वकम् ॥ 41

सर्वशान्तिकरं ह्येत त्सर्वपापप्रणाशनम् ।
स्नपनं पद्मनाभस्य कर्तव्यं कुशलार्थिभि: ॥ 42

पात्र वस्त्रादिकं सर्व माचार्याय समर्पयेत् ।
यथा संभवमन्यच्च वैष्णवेभ्यश्च दक्षिणे[णाम्] ॥ 43

चतुर्थो दिवसादूर्ध्वं नित्यमाराधयेद्धरिम् ।
अग्निकार्यं च कुर्वीत [बलिदानं च देशिक:] ॥ 44

यत्रस्थाने हरिर्नित्यं विष्णुभक्तैरुपास्यते ।
तत्र नैवोपगच्छन्ति पिशाचग्रहराक्षसाः ॥ 45
यत्रोपकरणैः शुद्धै र्नित्य माराध्यते हरिः ।
सुकुमाराः प्रजास्तत्र जायन्ते रोगवर्जिताः ॥ 46
व्याधिता ये प्रपद्यन्ते तत्स्थानं वैष्णवा नराः ।
तेऽपिरोगाद्विमुच्यन्ते लभन्ते भेषजानिव ॥ 47
प्रासादे स्थापितं देवं सर्वदा न प्रकाशयेत् ।
अन्यत्रार्चनवेलाया नहि तत्प्रीयते हरिः ॥ 48
अशुचिद्रव्यसंसर्गं जनसंसर्गमेवच[वा ?] ।
प्रासादे वर्जयेद्विष्णो र्लोकोपकरणानिच ॥ 49
नित्यमाराध्य संरक्षेत् पूजाद्रव्याणि वैष्णवः ।
प्रासादद्वारमावृत्य निर्गच्छेदिच्छया बहिः ॥ 50
स एवं स्थापयेद्विष्णुं प्रासादे विधिपूर्वकम् ।
वर्गात्प्राक्च्यवते नासौ यावत्तं नापि नश्यति ॥ 51

कर्तारो यदि भूयांसः प्रासादस्य स्युरञ्जसा ।
[कार्याणामपि] बाहुल्यात् तत्रापि फलमेधते ॥ 52
एतत्ते सर्व माख्यातं स्थापनं परमेष्ठिनः ।
अत ऊर्ध्वं प्रवक्ष्यामि यात्रामस्य पितामह ! ॥ 53

इति श्रीपाञ्चरात्रे परमसंहितायां
स्नपनं नाम एकविंशोऽध्यायः

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श्रीः

# अथ द्वाविंशोऽध्यायः

परमः

स्थापितस्यापि देवस्य यात्राविधि मतःपरम् ।
श्रुणु ब्रह्म न्यथान्यायं निमित्तं शकुनान्वितम् ॥ 1

द्वि प्रकारा स्मृता यात्रा देवस्य कमलोद्भव ! ।
आद्या तीर्थाभिषेकार्था द्वितीया वास्तुसिद्धये ॥ 2

स्थापितः पुण्डरीकाक्षः प्रासादे वैष्णवै र्नरैः ।
तीर्थस्नानाय नेतव्यः संभवेद्यत्र निम्नगा ॥ 3

स्थापितो प्युत्सवान् प्राप्य तीर्थे स्नात्वा गृहंगतः ।
प्रसीदति परोदेवो नान्यथा पद्मसंभव ! ॥ 4

जलाधिवासादारभ्य यज्ञोऽयं विधिचोदितः ।
विज्ञेयो वैष्णवो नाम तीर्थयात्रावसानिकः ॥ 5

तत्रादावेव कुर्वीत नृत्त गीत समन्वितम् ।
उत्सवं द्वादशाहानि काम मूर्ध्वंतु कारयेत् ॥ 6

उपश्रुतिरु[मु?]पश्रुत्य शकुनान्युपलक्ष्य च ।
निमित्तानि विदित्वा च यात्रारंभं प्रयोजयेत् ॥ 7

तिथिनक्षत्रहोराश्च लभ्यन्ते सद्गुणा यदा ।
यजमानानुलोम्ये[कूल्ये]न दिङ्खस्य च सर्वतः ॥ 8
मु

यदैतानि शुभान्येव संभवन्ति कदाचन ।
तदा यात्रां प्रयुञ्जीत विधिमार्गेण शार्ङ्गिणः ॥ 9

यस्मिन् जपति[भवति] नक्षत्रे सर्वमेत द्गुणान्वितम् ।
तस्य कुर्वीत पूर्वेद्यु रुत्सवं बहुविस्तरम् ॥ 10

छत्रै ध्वजपटैः शुभ्रैः केतुयष्टिशिरोधृतैः ।
तोरणै र्दीपिकास्तंभै र्दिङ्मुखानि विभूषयेत् ॥ 11
सर्वासां देवतानांच तस्मिन् स्थाने विशेषतः ।
कारये न्महतीं पूजां चरुभि र्बलिभिस्तथा ॥ 12
तत्र सायं प्रकुर्वीत ग्रामान्ते च महाबलिम् ।
शङ्खदुन्दुभि निर्घोषै र्महाजन पुरस्कृतम् ॥ 13
भक्ष्यभोज्यान्नपानानि विकिरेत्सर्ववर्त्मसु ।
आरामेषु वनान्तेषु देवतायतनेषु च ॥ 14
एवं महाबलिं दत्वा कृत्वा रात्रौ महोत्सवम् ।
आचार्यः प्रात रुत्थाय स्नात्वा देवं समर्चयेत् ॥ 15
तस्यावसाने देवस्य यात्रार्थं बिंब मानयेत् ।
काञ्चनं राजतं ताम्रं न त्वन्य त्तत्र चोद्यते ॥ 16
शङ्खचक्रसमायुक्त मल्पकायं मनोरमम् ।
रथं वा कुञ्जरं वाऽस्य यात्रावहन मानयेत् ॥ 17
नाना वादित्रकुशलान् बहूंश्च परिचारकान् ।
छत्रध्वज वितानांश्च भेरीपटहतालकान् ॥ 18
शिल्पिनः सेवकांश्चापि गणिका देवदासिकाः ।
एवमेत त्समानीय मुहूर्ते शोभने गुरुः ॥ 19
शिष्यै श्चतुर्भिः संयुक्तः प्रासानुज्ञो द्विजोत्तमैः ।
देवं प्रदक्षिणीकृत्य प्रणिपत्य पुरःस्थितम् ॥ 20
तीर्थयात्रां कुरुष्वेति कार्यं विज्ञापये च्छनैः ।
ततः संहृत्य तद्बिंब मुत्पाद्य विधिपूर्वकम् ॥ 21
तस्मि न्नावहये द्देवं पूजाकाले यथोदितम् ।
आवाहित मनुस्मृत्य दत्वाऽर्घ्यं विधिपूर्वकम् ॥ 22

छादयेदंशुकेनैव महतेन दशावना ।
दक्षिणेन तमादाय पाणिना वाग्यनः स्वयम् ॥ 23
शिष्यैः परिवृतो गच्छे द्गर्भागारा द्बहिः पुनः ।
उदपात्रं वहेदेकं छत्रमेकः समुच्छ्रितम् ॥ 24
यागोपकरणान्येको हविरेकश्च धारयेत् ।
बहिर्निष्क्रम्य घोषेण महतावाग्यतः स्वयम् ॥ 25
सन्निधानं समासाद्य कुञ्जरस्य रथस्य वा ।
गरुडं वाहयित्वैन मारोहेयुरनाकुलाः ॥ 26
तत्र ते वाग्यताः सर्वे सोत्तरीयाः स्वलंकृताः ।
महाजनेन संवीता गच्छेयु र्यत्र निम्नगाः ॥ 27
दिङ्मन्त्रेण बहिर्ग्रामं कृत्वा पूर्वं प्रदक्षिणम् ।
निर्गच्छे द्योजना दर्वा गत ऊर्ध्वंतु वर्जयेत् ॥ 28
अन्तराले महाघोष गीत नृत्त प्रणादितैः ।
वाहनै र्विविधै श्चापि कुर्वीर न्देवतुष्टये ॥ 29
तीर्थपार्श्वे समासाद्य वेदिं पूर्वंतु कारयेत् ।
वाहना दवतार्यैनं तस्यामेव निवेशयेत् ॥ 30
हविश्च श्र[दा?]पयेत्तत्र पायसं विजने क्वचित् ।
पाद्य माचमनं चा स्मै दत्वाऽर्घ्यं प्रतिपाद्यच ॥ 31
सर्वेणादाय मातङ्ग मारोप्य सरितं नयेत् ।
वारिमन्त्रेण तीर्थानि तत्रावाह्य समंततः ॥ 32
परमेष्ठ्यात्मना मज्जेत् तं गृहीत्वा त्रिरंभसि ।
निवृत्य वेद्यां दद्याच्च पाद्यमाचमनं तथा ॥ 33
प्रोक्षयेत्पञ्चभिर्मन्त्रैः कुशपाणिः समाहितः ।
पुन रघ्येन मादाय तोये कृत्वाऽघमर्षणम् [णान्?] ॥ 34

महाजनैः सहस्नायात् ब्राह्मणानां तु वाङ्म्यान् [वाञ्छया]।
उत्तीर्य देव मानीय गन्धपुष्पैः समर्चयेत् ॥ 35

पाद्यमर्घ्यं निवेद्यंच दत्वाऽस्मै विधिपूर्वकम् ।
तस्मादन्ते नमादाय पूर्ववद्वाहनं नयेत् ॥ 36

तमारुह्य यथा पूर्वं निवर्तेताविलम्बितम् ।
यात्रादिवस एवैनं प्रासादं हरिमानयेत् ॥ 37

अन्यथाहि महान् दोषो कर्तृणां भवति ध्रुवम् ।
आगत्य पूर्ववद्ग[त्क्]त्वा गत्वा गर्भगृहान्तरे ॥ 38

मूलबिम्बे परं देवं सर्वेण प्रतिरोपयेत् ।
गन्धपुष्पोदकै दैवं बुध्यावाह्य समन्त्रकम् ॥ 39

स्नापये त्तेन तद्दिवं यात्राभावं [दावन्तत]ततस्ततः ।
अलं[एवं] कृत्वा समाराध्य दत्वाऽर्घ्यं प्रणिपत्यच ॥ 40

गर्भागारं समावृत्य स्वेच्छया निष्पते द्धहिः ।
भक्ष्यभोज्यान्नपानैश्च ब्राह्मणांस्तर्पये द्धहिः ॥ 41

आशिषो वाचये द्विप्रै रत्नदानेन तोषितैः ।
आचार्याय सशिष्याय दत्वा तत्रैव दक्षिणाम् ॥ 42

विसृजे देवमाख्यातं तीर्थस्नानं मया तव ।
द्वितीयामपि ते यात्रां कथयिष्यामि शार्ङ्गिणः ॥ 43

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श्रीः

# अथ त्रयोविंशोऽध्यायः

ब्रह्मा

बिम्बानां लक्षणं ब्रूहि प्रमाणैः सकलैः सह ।
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एकस्त्वमसि लोकस्य स्रष्टा संहारकस्तथा ।
अध्यक्षा[1] चानुमन्ताच गुणमाया समावृतः ॥ 48
संसार सागरं घोरमनन्त क्लेश भाजनम् ।
त्वामेव शरणं प्राप्य निस्तरन्ति मनीषिणः ॥ ]
[ मनास्विनः ॥ ] 49

[ इतः प्रभृति ग्रन्थपातान्तो भागः एकोनत्रिंशे अध्याये कर्मशेषप्रकरणे परिदृश्यते. बिम्बलक्षणाध्याये अस्य अनौचित्यमिव भाति, अतः तत्रैव द्रष्टव्यः । ]

न ते रूपं नचाकारो नायुधानि नचास्पदम् ।
तथापि पुरुषाकारो भक्तानां त्वं प्रकाशसे ॥ 50
नैव किंचित्परोक्षं ते प्रत्यक्षोऽपि न कस्य चित् ।
नैव किंचिदसिद्धं ते नच सिद्धोऽसि कस्यचित् ॥ 51
कार्याणां कारणं पूर्वं वचसां वाच[च्य?]मुत्तमम् ।
योगिनां परमासिद्धि नैपरं ते परं विदुः ॥ 52
अहं भीतोऽस्मि देवेश संसारेऽस्मिन् भयावहे ।
पाहि मां पुण्डरीकाक्ष ! न जाने शरणं परम् ॥ 53
कालेष्वपिच सर्वेषु दिक्षु सर्वासु वाऽच्युत ! ।
शरीरे च गतौ चापि वर्धते मे महद्भयम् ॥ 54

१. अध्यक्षश्चानु ।

त्वत्पाद्कमलादन्यं नमे जन्मान्तरेष्वपि ।
निमित्तं कुशलस्यास्ति येन गच्छामि सद्गतिम् ॥ 55
विज्ञानं यदिदं प्राप्तं यदिदं स्थान मार्जितम् ।
जन्मान्तरेऽपि मे देव मा भूदस्य परिक्षयः ॥ 56
दुर्गतावपि जातायां त्वद्गतो मे मनोरथः ।
यदि नाशं न विन्देत तावताऽस्मि कृती सदा ॥ 57
न काम कलुषं चित्तं मम ते पादयोः स्थितम् ।
कामये वैष्णवत्वं तु सर्वजन्मसु केवलम् ॥ 58
इत्येव मनयास्तुत्या स्तुत्वा देवं दिने दिने ।
किंकरोऽस्मीति चात्मानं देवायैवं निवेदयेत् ॥ 59
पूजाद्रव्यावशेषेण पूजये दात्मनस्तनुम् ।
पूजापीठोपकण्ठे तु स्वयमासीत विष्टरे ॥ 60
यथा नराणा मुत्कृष्टं यथा वा परमं गुरुम् ।
आराधयति यत्नेन तथा देवं त[स?]मर्चयेत् ॥ 61
अग्निकार्ये तु होमस्य त्रीणि द्रव्याणि पद्मज ! ।
समिधो हवि राज्यंच तै र्नित्यं होममाचरेत् ॥ 62
पुष्पाणि लोकपालानां दिशासु विदिशासु च ।
पूजा द्रव्याणि योज्यानि सर्वदा होममाचरेत् ॥ 63
काम्ये नैमित्तिके चापि पक्वहोमो विधीयते ।

अतःपरं ग्रन्थपातः

इति श्री पाञ्चरात्रे परमसंहितायां बिम्बलक्षणं नाम त्रयोविंशोऽध्यायः ।

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श्रीः

# अथ चतुर्विंशोऽध्यायः ।

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निद्रया पीड्यते यद्वा गर्वं वा प्रतिपद्यते ।
यथैत....न शात्रेण सिध्यतीभीप्सितं मम ॥ 1

स्वेच्छया कृतमप्येवं हन्तुं शक्नोति किल्बिषम् ।
एवं चिन्तयत स्तस्य नाधर्मे वर्तते मतिः ॥ 2

इन्द्रियाणां स्वभावेन सुखमेवानुधावति ।
तस्मा द्विद्वा नुपासीत न रूपं पारमार्थिकम् ॥ 3

अच्युतस्य परोक्षं त दिति किं त(चि?)दनुस्मरेत् ।
औपकारिक मेवास्य रूप माराधयेद्बुधः ॥ 4

अनुध्यायन् वदेच्चापि तथास्यु रमिते मती (यथास्य रमते मतिः?) ।
तस्मा दाकार मुद्दिष्टं न परित्यज्य पण्डितः ॥ 5

परं देव मुपासीत मुक्तयैव फलाय वा ।
स्वरूपं चास्य तन्त्रेऽस्मिन् कथितं यन्मया तव ॥ 6

तदेव पूजये न्नित्यं नतु बुद्धिविकल्पितम् ।
अभिषेके स्वदेहस्य शान्ति माज्ञा [मन्त्रान्?] प्रयोजयेत् ॥ 7

गुप्त्यर्थं मात्मरक्षायां द्रव्य शुद्धौ च पावनात् ।
समिदाज्यं न होमेषु योजये देवताश्रयात् ॥ 8

कथितेनैव रूपेण ध्यायेत तमहर्निशम् ।
यथा प्रसाद माकांक्षन् सेवेत सततं ध्रुवम् ॥ 9

अभ्यासाच्च भवन्त्येते न कदा प्यविचिन्तयेत् ।
ध्यानेनैव हरेरूपे कुर्यात्परिचयं सदा ॥ 10

ततोऽस्य वर्धते भक्ति स्ततः स्नेहोऽस्य जायते।
अनपायी भवत्येव देवदेवस्य पादयोः॥ 11

पूजकः सर्वकालेषु च्यवते स्थानतोऽन्यथा।
मन्त्रै रावर्त्यमानैस्तु विष्णुपाद समाश्रितैः॥ 12

स्वरूपं लक्ष्यते बुद्धौ भक्तिरस्य तथा[तो?] भवेत्।
भक्त्यर्थाः सर्वमन्त्रास्तु भक्त्यर्थं नित्यमर्चनम्॥ 13

ध्यानं च प्रणिधानं च सर्वं भक्त्यर्थमिष्यते।
यद्यस्य हृदयं तीव्रं सहसा भजते हरिम्॥ 14

अप्रिये वा प्रिये वापि स भक्त इति कीर्त्यते।
प्रियाणि चिन्तये द्यस्तु देवदत्तानि मानवः॥ 15

न स्वशक्त्यैव लब्धानि स भक्तः परमेष्ठिनः।
मम पूर्वकृतैः पापै रेतदप्रिय मागतम्॥ 16

इत्यप्रियेषु यः पश्ये द्विष्णुभक्तः ससम्मतः।
एवं भक्ति निवृत्त्यर्थे [विवृद्ध्यर्थं?] विद्वांसोऽपि जना-
र्दनम्॥ 17

रूपवन्त मुपासीरन् नान्यथा सिद्धिकाम्यया [माप्नुयुः?]।
अव्यक्ताद्याश्च ये भावा देहान्ताः कथिता मया॥ 18

तानतीत्य स्थितोप्येषो देव श्चिन्त्य शरीरवान्।
तस्य योगमयं विद्या दाकारं सर्व वस्तुकम्॥ 19

भक्तानामनुकम्पार्थं नतु सत्येन निष्ठितम्।
आयुधाभरणोपेतं सांशुकं दोर्भिरुज्वलैः॥ 20

सत्यरूप मिव ध्याये त्प्रथमं पुरुषोत्तमम्।
कर्ममध्ये विशेषेण वर्तमानस्य देहिनः॥ 21

इदमेव हरेरूपं ध्यानव्यं नान्य दन्वहम् ।
यद्रा निवृत्तः कर्मभ्यः संयतं रमते मनः ॥ 22

नदा सूक्ष्मशरीरंतु पूजयेत्पुरुषोत्तमम् ।
शक्तयः[1] साधुकारो[वा] विज्ञेया बाहवो दिशः ॥ 23

द्यौ रुत्तमाङ्ग माकाशं जठरं पृथिवी पदम् ।
दृष्टिः सूर्यो मन श्चन्द्रः प्राणं चास्य शरीरिणः ॥ 24

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एवच ।
नित्यः सर्वगतः स्थाणुः पूजनीयो मनीषिभिः ॥ 25

यत्कृतं परमं रूप मनिर्देश्य मलक्षणम् ।
न तस्य पुरुषः पूजा मिच्छेद्विबुधोऽपि सन् ॥ 26

देवं ध्यात्वा परो[रं?] धर्मः[र्मैः?] प्रणवाद्यैः परैः परैः ।
ध्यायन् परोक्षं तदिति आवृत्तेत स पण्डितः ॥ 27

यदा यदातु लभते प्रसादं बुद्धिगोचरम् ।
तदा तदा वपुः सूक्ष्मं ध्याये देवस्य संयतः ॥ 28

वेद वेदाङ्ग विद्यानां पारगः सुबहुश्रुतः ।
संशयेनैव कार्येषु ध्रुवं सीदति पद्मज ! ॥ 29

आगमार्थं दृढं कुर्या त्सर्वविद्याभि रात्मवान् ।
विवेकेन च शुद्धेन नागमस्यैव विप्लवम् ॥ 30

विनिर्धूतागमोहत्येष देहयन्त्रवशो स्थितः ।
अप्राप्य शरणं किंचित् कावसीदति बुद्धिमान् ॥ 31

सूक्ष्मात्स्थूलमिदं जातं शरीरं ह्यस्य साधनम् ।
देवोऽपि सदृश स्तस्य साध्यो भवितु मर्हति ॥ 32

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१. शक्तयस्त्वायुधा

ततःस्थूल क्रमेणैव सूक्ष्ममर्थं हरेः कथम् ।
तथाहि वपुरप्यस्य जायते जन्मभिः शुभैः ॥ 33
यस्तुविह्वानुपासीत श्रीकामं परमेष्ठिनः ।
विधानं तस्य वक्ष्यामि संक्षेपेण पितामह ! ॥ 34
हेम प्राकार संवीतं प्रासादं हेमनिर्मितम् ।
ध्यात्वा रत्नमयीं भूमिं देवताभि रधिष्ठिताम् ॥ 35
तस्य मध्येतु वैकुण्ठं रक्त पद्मे सुखासितम् ।
चतुर्भुजमनुध्याये त्सुप्रसन्न मृदुस्थितम् ॥ 36
द्वारपालास्थितैर्द्वारं चतुर्भिस्तोरणोज्वलैः ।
आसन्नाननुगृह्णन्तं कामदानेन पूजकान् ॥ 37
पूजकान् परिवारांस्तु पूर्वमेव मयेरितान् ।
अचिरेणैव कालेन श्रियं प्राप्नोति सुस्थिराम् ॥ 38

इति श्रीपाञ्चरात्रे परमसंहितायां
विह्वत्पूजा नाम
चतुर्विंशोऽध्यायः

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श्रीः

# अथ पञ्चविंशोऽध्यायः

ब्रह्मा

ये नरा ज्ञानयोगेन न शक्या स्त्वा मुपासितुम् ।
सर्वदा भक्तियुक्ताश्च किं तेषां परमं हितम् ॥ 1

परमः

तेषामभिगमो धर्मो विहितः कमलासन ! ।
तीर्थानां शुद्धिहेतूनां वैष्णवानां च वर्त्मना ॥ 2
ज्ञानिना मवियुक्ताना मिच्छतां धर्ममुत्तमम् ।
अभिगम्यानि तीर्थानि पावनानि समंततः ॥ 3
यत्र देशे प्रसीदन्ति करणा न्यस्य देहिनः ।
त त्तीर्थमिति विज्ञेयं नराणां पापनाशनम् ॥ 4
यथा तेषामभिगमाद् धर्मवृद्धिर्भविष्यति ।
तथा ते कथयिष्यामि लोकानुग्रहकाम्यया ॥ 5
तीर्था न्येकाहसाध्यानि द्व्यहःसाध्यानि वा नच ।
पावनानि भविष्यन्ति त्र्यहात्प्रभृति पावनम् ॥ 6
दशभ्यो योजनेभ्योर्वाऽङ्न तीर्थं सफलं भवेत् ।
काले देशेऽपि वृध्यैव फलवृद्धि र्विधीयते ॥ 7
देशेकालेतु दीर्घेऽपि यदि कार्यान्तरेच्छया ।
क्रीडया वा भवेत्तीर्थं न मोहा द्बुमन्यते ॥ 8
प्रसङ्गानुप्रसङ्गेन गच्छेदन्येन वा भृतः ।
यस्तीर्थानि नरोमूढः तस्यापि न फलं भवेत् ॥ 9

भजमानोऽपि यत्तीर्थं न मोहा द्बहुमन्यते ।
नास्तिक्येन विवृद्धेन तस्यापि न फलं भवेत् ॥ 10

तस्मात् बुद्धिं समास्थाय त्यक्त्वा कार्यान्तरे स्पृहाम् ।
अभिगच्छे न्नरस्तीर्थं स्वतन्त्रः स्थिरमानसः ॥ 11

शक्तः स्वमन्नमश्नीया दशक्तो भैक्षमाचरेत् ।
नैमित्तिकानि यानि स्युस्तानि भुञ्जीत न क्वचित् ॥ 12

कायस्यानुपघातेन वृत्तिरस्य विधीयते ।
कृच्छ्रमेवं हि मर्त्यानां तीर्थाभिगमनं विदुः ॥ 13

नद्यः समुद्रगा स्तीर्थं सिन्धुनद्योश्च संगमः ।
वाप्यश्च मृदुभिर्जुष्टाः पर्वतायतनानि च ॥ 14

स्थानानि देवतानां च दुर्गाणि गहनानि च ।
आश्रमाणि च सिद्धानां चिह्नानि च दिवौकसाम् ॥ 15

भागीरथ्याश्च तीर्थानि सरस्वत्याश्च सर्वशः ।
आसमुद्रान् मनुष्याणां पावनानि विशेषतः ॥ 16

कुरुक्षेत्रेच तीर्थानि सालग्राम सरस्तथा ।
श्रीपर्वतेच तीर्थानि कुमारी तीर्थमेवच ॥ 17

सेतुबन्धश्च रामस्य तीर्थं गोकर्णमेवच ।
शूर्पारकं तथा तीर्थं पुष्करं नैमिशं तथा ॥ 18

स्थानं च वैष्णवं मुख्यं तीर्थानां परमं मतम् ।
एवमादीनि तीर्थानि नरः प्राप्य महामतिः ॥ 19

त्रिरात्रमेकरात्रं वा पूर्वं कुर्यादभोजनम् ।
अशक्तौ भैक्षमश्नीया त्कन्दमूलफलानि वा ॥ 20

जपयज्ञं सदा कुर्या न्मौनी ध्यानपरायणः ।
स्नात्वाऽचम्य शुचिर्भूत्वा तीर्थतोयेन मन्त्रवित ॥ 21

योगपीठं जले ध्यात्वा देवमावाह्य चेतसा ।
पाद्यमाचमनं चार्घ्यं दत्वा तेनैव वारिणा ॥ 22

तत्पादान्निःसृतां धारां ध्यात्वा मूर्धनि चात्मनः ।
अवगाहेत मौनेन तीर्थे भागवतो नरः ॥ 23

पञ्चोपनिषदा प्रोक्ष्य सहस्रं शतमेववा ।
कृत्वा स्नानविधिं सर्वं तर्पयित्वा च देवताः ॥ 24

दत्वा द्रव्यं यथाशक्ति गृह्णीया त्तीर्थे मुद्रिकाम्[1] ।
तयामृत्तिकया नित्यं देहमालिप्य शुध्यति ॥ 25

तीर्थतोयंच संहृत्य प्रोक्षये दात्मन स्तनुम् ।
एकरात्रं त्रिरात्रं वा वैष्णवः शुद्धिकाम्यया ॥ 26

इतिहासांश्च तीर्थेषु यत्नतः शृणुयाद्बुधः ।
पारंपर्येण ये तत्र वर्तन्ते भक्तिहेतवः ॥ 27

सिद्धानां चापि पूर्वेषां लक्षणान्युपलक्षयेत् ।
देवतानां मुनीनां च चरितान्यद्भुतानि च ॥ 28

आत्मनोऽन्तर्बहिस्तत्र चिन्तयेत्तीर्थ देवताः ।
स्वकर्मदृष्ट्या तिष्ठन्ति नान्यथा वैष्णवा बुधाः ॥ 29

येन कल्पेन तत्तीर्थं सेवनीय मुपागतैः ।
प्राहु स्तीर्थविधानंच त्रस्तं कल्पं न चिन्तयेत् ॥ 30

उत्तमान्वा समानान्वा कुर्यात्तीर्थे समं नरः ।
एकं द्वौ परम स्त्रीन्वा नाधिका न्नाथमांस्तथा ॥ 31

गच्छे त्प्रव्रजितैरेव कामक्रोध विवर्जितैः ।
तीर्थयात्रां नरो विद्वान् कुर्यात्तेषां च पूजनम् ॥ 32

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१. ख. मृत्तिकाम् ।

ये नरा स्त्यक्त सर्वस्वा मुण्डाः काषाय वाससः।
विचरन्ति महीं कृत्स्नां ते मम प्रियसत्तमाः॥ 33

तस्मात्तेष्वेव शुश्रूषाः कुर्याद्भागवतः सदा।
तेषामपि कृता पूजा देवस्यैव कृता भवेत्॥ 34

भैक्षाचर्याशयादीनि दत्वा तेषां तु भक्तितः।
विद्वान् दत्तोपदेशश्च विष्णोः प्रियतमो भवेत्॥ 35

न किंचिदप्रियं कुर्यान्नराणां तीर्थवासिनाम्।
देवतानां च सर्वासां सत्वानां चापि सर्वशः॥ 36

येन कालेन यत्तीर्थं सेवितव्यं मनस्विभिः।
तेन कालेन तद्गच्छे दशक्तः पर्वणि व्रजेत्॥ 37

द्वादश्यां श्रवणायां वा संक्रान्तिषु रवेस्तथा।
तीर्थे मुख्यमुपासीत नान्येषां कालनिश्चयः॥ 38

अथवा विष्णुभक्तानां चरतां पृथिवीमिमाम्।
योगिनां तीर्थयात्रासु कालः सर्वो नवाज्यते[नियुज्यते?]॥39

यत्तीर्थं समनुप्राप्य चित्तमस्य प्रसीदति।
तत्र तिष्ठेन्नरो विद्वान् दीर्घकालं दृढव्रतः॥ 40

यत्र गत्वा मनो नाथ प्रसादमधिगच्छति।
तत्र वा[न चिरं?]युश्चरन् तिष्ठेत्तीर्थे मुख्येऽपि वैष्णवः॥ 41

आपत्स्वपि च कष्टासु नित्यं भागवतो नरः।
न तीर्थे प्रतिगृह्णीया दल्पम प्यल्पतो धनम्॥ 42

भिक्षामपि नयाचेत तीर्थस्थानेषु बुद्धिमान्।
बहिर्गत्वातु याचेत यावता देह धारणम्॥ 43

* ख. नायुश्चिरं

महाजनस्य सम्मर्दे दुर्जनस्यच संगमे ।
प्राणबाधासु चोग्रासु कथं चिद्वृत्तिरिष्यते ॥ 44

जपन्नेव सदागच्छे द्विद्वान् मन्त्रांस्तु वैष्णवान् ।
कथं च वैष्णवीं कृत्वा सखीनां प्रियकाम्यया ॥ 45

सभास्थानानि संप्राप्य समृद्धानि वराण्यपि ।
यावत्प्रयोजनं तिष्ठेत् न चिरं सिद्धिकामुकः ॥ 46

रममाणोऽपि तीर्थेषु क्रीडां परिहरेद्बुधः ।
आस्फोट क्ष्वेलहासश्च द्यूतमैथुनमेव च ॥ 47

एवमादीनि यः कुर्या त्तीर्थयात्रा मुपागतः ।
तस्य तीर्थफलं सर्वं हरन्ति ब्रह्मराक्षसाः ॥ 48

द्वावेव विपुलौ लाभौ नराणां तीर्थगामिनाम् ।
भक्तिप्रलय लाभं च योगज्ञानं च पुष्कलम् ॥ 49

यस्तु प्रदक्षिणं कुर्यान्मेदिनीं तीर्थयात्रया ।
संप्राप्नोति परां सिद्धिं नच पापेन बाध्यते ॥ 50

लभतेच महाज्ञानं जातिस्मरणमेवच ।
विघ्नानां मुपघातं च प्रसादं च सुरेश्वरात् ॥ 51

तस्मा त्सर्वप्रयत्नेन वैष्णवः सिद्धिकाम्यया ।
तीर्थयात्रां निषेवेत तदेव परमं हितम् ॥ 52

इति श्रीपाञ्चरात्रे परमसंहितायां
यात्रा नाम
पञ्चविंशोऽध्यायः ॥

श्रीः

# अथ षड्विंशोऽध्यायः ॥

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ब्रह्मा

संसारस्य तु किं मूलं किमग्रं मध्य मस्य किम् ।
विस्तरेण तदाचक्ष्व तथ्येन पुरुषोत्तम ! ॥ 1

परमः

संसारस्य परं मूलं त्वमेव कमलोद्भव ! ।
ब्रह्मलोकं प्रतिष्ठाप्य ततोयः प्रथमे महान् ॥ 2
तस्य मध्य मिमे लोका नरकं चाग्रमिष्यते ।
ऊर्ध्वमूलमिमं वृक्षं मध्यशाखा मधःशिरः ॥ 3
संसारविधियन्त्रैते[यत्रैते] संसरन्ति शरीरिणः ।
तस्य लोकाः स्मृताः शाखाः सप्तभूमिमयाः पृथक् ॥ 4
पृथिवी चान्तरिक्षंच स्वर्महर्जनएव च ।
तपः सत्यंच सप्तैते लोकास्ते कथिताः क्रमात् ॥ 5
अधस्तात्पुनरेतेषां प्रोक्ता नरकभूमयः ।
तत्रपूर्वमिमां भूमिं वक्ष्ये तव पितामह ! ॥ 6
आयाम विस्तारोपेतां लक्षणै र्विविधैर्युताम् ।
सप्तद्वीपाः स्मृता भूमे र्वलयाकृतयः स्थिताः ॥ 7
द्विगुणं द्विगुणायामा नाना जन निकेतनाः ।
समानायाम विस्तारै र्वेष्टिता वरुणालयैः ॥ 8
वर्षाणां पर्वतानांच भेदाभेदेन लक्षिताः ।
जम्बूद्वीपः स्थितो मध्ये शाकद्वीप स्ततःपरम् ॥ 9

कुशक्रौञ्चौ ततो द्वीपौ शल्मली द्वीप एवच ।
गोमेदः पुष्करं चेति सप्त द्वीपा इमे क्रमात् ॥ 10

क्षारोदः सागरः पूर्वं परत्रेक्षुरसोदकः ।
सुरा दधि घृतोदाश्च क्षीरसागर एवच ॥ 11

स्वादूदकंच सप्तैते सागराः द्वीपवत् स्थिताः ।
एषु द्वीपेषु मध्यस्था नानाशृङ्गा महोच्छ्रयाः ॥ 12

आसमुद्रायता शैला विज्ञेया वर्षपर्वताः ।
तेषां मध्येतु वर्षाणि नाना जनपदास्तथा ॥ 13

नगरं ग्रामनद्यश्च शतशोऽथ सहस्रशः ।
जम्बूद्वीपस्य मध्येतु मेरुर्नाम महागिरिः ॥ 14

नानारत्नमयैः शृङ्गैः स्थितः काञ्चन विग्रहः ।
क्रीडा भूमिः सदेवाना मनेकाश्चर्य संयुतः ॥ 15

तस्य जम्बू नदीनाम मूलमावेष्ट्य तिष्ठति ।
तस्य दक्षिणपार्श्वेषु जम्बूवृक्षो व्यवस्थितः ॥ 16

अत्युच्छ्रूतः[1] सुविस्तीर्णः सर्वकाम फलप्रदः ।
मेरोः समन्ताद्विस्तीर्णं विद्धि वर्षं मिलावृतम् ॥ 17

तत्र जम्बू फलाहारा ज्ञेया स्तद्वर्ष वासिनः ।
मेरो रुत्तरतो ज्ञेया यत्रते वर्षपर्वताः ॥ 18

नीलः श्वेत स्त्रिशृङ्गश्च किंचिदूनाः परस्परम् ।
रम्यकं प्रथमं वर्षं हैरण्यं तदनन्तरम् ॥ 19

उत्तरा कुरवश्चेति त्रीणि वर्षाणि पद्मज ! ।
मेरो र्दक्षिणतोऽप्येवं वर्षशैलास्त्रयःस्थिताः ॥ 20

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१. अतो क. ।

निषधो हेमकूटश्च हिमशैलश्च ते त्रयः ।
हरिवर्षं किं पुरुषं भारतं वर्ष मेवच ॥ 21
स्थितानि त्रीणि वर्षाणि किंचिदूना न्यनुक्रमात् ।
पूर्वस्यां दिशि मेरोस्तु पर्वतो गन्धमादनः ॥ 22
आनील निषधायाश्च पश्चिमायांतु माल्यवान् ।
भद्राश्वः केतुमालश्च वर्षे द्वे परतस्तयोः ॥ 23
योजन प्रयुतायामो द्वीपोऽयं मध्यमो भवेत् ।
अस्य वर्षेषु जीवन्ति नाना भू[रू]पास्तु मानवाः ॥ 24
आयुःसत्वबलादीनि तेषां भिन्नानि पद्मज ।
वर्षशैलेषु जीवन्ति यक्ष पन्नगराक्षसाः ॥ 25
भारतं दक्षिणं वर्षं नवधा खण्डितं स्थितम् ।
क्षारोदस्य समुद्रस्य तोयेना न्तःप्रसर्पिणा ॥ 26
तेषामेव च भेदेन शैलाः सरित एवच ।
न शक्याः परिसंख्यातुं ब्रह्मन् वर्षशतैरपि ॥ 27
क्षारार्णवस्य मध्यस्था बहवः पक्षिणो नगाः ।
क्षुद्र द्वीपाश्च भूयांस स्ते स्मृता म्लेच्छगोचराः ॥ 28
शाकद्वीपादिषु पुनः षट्सु द्वीपेषु पर्वताः ।
वर्षाणि सरितश्चैव शतशोऽथ सहस्रशः ॥ 29
तेषु जीवन्ति मनुजा धर्मशीलाः स्थिरायुषाः ।
पशवः पक्षिणश्चैव क्रव्यादाश्च सरीसृपाः ॥ 30
धार्मिका भूमिपालाश्च दयाशील समन्विताः ।
नोपघातो मिथस्तेषां कामक्रोधादिभिः क्वचित् ॥ 31
दानाध्ययनशीलाश्च [न पर?] स्वनिरताः प्रजाः ।
नापकारेषु वर्तन्ते परेषां व्यसनेषु वा । 32

वृक्षौषध्या बहु फला: सर्वं काम समृद्धय: ।
तत्र गाव: पयस्विन्य: प्रजा निर्व्यसनास्तथा ॥ 33

पुष्करद्वीपमध्येतु पर्वतो मानसोत्तर: ।
लोकपाला: स्थितास्तस्मिन् दिङ्मुखेष्विन्द्रपूर्वका: ॥ 34

सागरेषु तु जीवन्ति सत्वा: सलिलयोनय: ।
मकरा स्तिमयो नक्रा: कूर्मा नागाश्च दन्तिन: ॥ 35

सत्वेभ्य: स्थलचारिभ्यो भूयांसो जलचारिण: ।
समुद्रसलिलाहारा जीवन्ति निरवग्रहा: ॥ 36

स्वादूदात्परतो ब्रह्म लोकालोकस्तु पर्वत: ।
वेष्टयित्वा महीं कृत्स्नां परितस्सोपतिष्ठते ॥ 37

अर्वाचिनेतु तस्यार्धे चरन्ति रविरश्मय: ।
परार्धार्धकृतो नित्यं लोकालोक स्ततस्तु स: ॥ 38

इत्येषा कथिता भूमि: प्रथिता धातुपेशला ।
शुभाशुभानि कर्माणि यत्र कुर्वन्ति देहिन: ॥ 39

भुवनात्वन्तरिक्षाच्च वायवीयं प्रकुर्वितम् ।
उपर्युपरि तिष्ठन्ति मरुतस्तत्र सप्तधा ॥ 40

तत्रमेध्या गृहास्तारा नक्षत्राणि महर्षय: ।
तैजसेन शरीरेण तिष्ठन्ति निरुपप्लवा: ॥ 41

यक्ष विद्याधराश्चैव गन्धर्वा: किन्नरास्तथा ।
कामचारा निराबाधा स्तत्र जीवन्ति निर्वृता: ॥ 42

सप्तस्कन्धं तु तत्तत्र वायुचक्रं समोन्नतम् ।
भ्रमयत्युपरि स्थित्वा ध्रुवोनाम महामुनि: ॥ 43

तृतीयस्तेजसो लोक: स्वर्गलोक इति स्मृत: ।
वसन्ति विबुधा यत्र मोदमाना: सहस्रश: ॥ 44

विमानैः कामसंचारै रप्सरोभिः समन्विताः ।
तत्र देवगणा ब्रह्मन् निवसन्ति सहस्रशः ॥ 45
आदित्या वसवो रुद्रा साध्या ऋभव एवच ।
किंकराः कर्म देवाश्च पितरश्च पृथग्विधाः ॥ 46
चक्रमण्डल मध्यस्थं पिबन्तः परमामृतम् ।
जीवन्ति विविधास्तत्र वासवेनाभिरक्षिताः ॥ 47
तेजोमयेन वपुषा दीप्यमानाः समन्ततः ।
कल्पमात्रायुषो देवा जीवन्ति स्थिर यौवनाः ॥ 48
गावः कामदुधा स्तेषां कल्पवृक्षाश्च सर्वदा ।
चिन्ताफलानि रत्नानि पूरयन्ति मनोरथान् ॥ 49
एवमेते त्रयो लोका लभ्यन्ते कर्मभिः शुभैः ।
कर्मक्षयेन जीर्यन्ते ये मया कीर्तिता स्तव ॥ 50
चत्वारस्तु परे लोका ज्ञानसाध्याः पितामह ! ।
वसन्ति योगिनो यत्र योगाभ्यासेन निःसृताः ॥ 51
चतुर्थे महराख्ये तु दशकल्पायुषो नराः ।
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श्रीः

# अथ सप्तविंशोऽध्यायः ॥

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ब्रह्मा

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# अथाष्टविंशोऽध्यायः

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# अथैकोनत्रिंशोऽध्यायः

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ब्रह्मा

कर्मशेषा स्त्वयानोक्ता स्तन्त्रेऽस्मिन् सन्ति[यदि]केचन ।
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१. माल्यांसांश्च ख. ।

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[2]दद्याच्छेषं विधानेन तेन नश्यति किल्बिषम् ।
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१. ख. मूल । २. अ. ख.

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श्रीः

# अथ त्रिंशोऽध्यायः

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ब्रह्मा

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१. क. मङ्गतः ।

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पूर्वपापविनिर्मुक्तः प्राप्नोति परमां गतिम्।
इति ते गुह्यमाख्यातं मया सर्वं पितामह!॥ 126

एतच्छ्रुत्वा नरो नित्यं कृतकृत्यो भविष्यति॥ 127

इति श्री पाञ्चरात्रे परमसंहितायां
रहस्यं नाम
त्रिंशोऽध्यायः॥

---

श्रीः

# अथैकत्रिंशोऽध्यायः



परमः

एवमेतन्मया प्रोक्तं तत्र तत्र विशेषतः ।
नेदं ज्ञानं त्वयावाच्यं निःशेषेणाकृतात्मनः ॥ 1

अवैष्णवस्य जिज्ञासो र्दुर्मतेरभिमानतः ।
निर्णयः सर्वधा प्रोक्त स्तत्रतत्र विशेषतः ॥ 2

यस्तु मद्भक्त एव स्या देकान्तेन दृढव्रतः ।
कुलीनश्च विलीनश्च तस्मै ज्ञानमिदं तव[वद?] ॥ 3

यादृशाश्च महाभागा मुनयः संशितव्रताः ।
श्वेतद्वीपमनुप्राप्य सर्वदा मामुपासते ॥ 4

तेषां ज्ञानमिदं ज्ञेयं तत्र गत्वाऽचिरात्त्वया ।
मया वाच्यमिदं तेभ्य स्तद्ब्रूहि मम शासनात् ॥ 5

नचैते मामुपासीनाः प्रार्थयन्ति फलान्तरम् ।
स्वयमेवतु दास्यामि ज्ञानमेषां युगे युगे ॥ 6

अतस्त्वमभिगम्यैनमिदं ज्ञानमशेषतः ।
तेभ्यः कथय तत्त्वेन ममचेदिच्छसि प्रियम् ॥ 7

येच तद्वीपमायान्ति मत्प्रसादेन योगिनः ।
तेभ्यस्त एव दास्यन्ति ज्ञानमेतत्पितामह ! ॥ 8

मार्कण्डेयः

एवमस्त्विति तं ब्रह्मा देव देवम भाषत ।
बद्धाञ्जलिरधोदृष्टिः परिपूर्णेन तेजसा [चेतसा?] ॥ 9

भगवानपि गोविन्द स्तत्रैवान्तरधीयत ।
तद्दृष्ट्वा विस्मितस्तत्र बभूव कमलासनः ॥ 10
श्वेतद्वीपं ततो ब्रह्मा प्रपेदे हरिशासनात् ।
अथ संनिहितं दृष्ट्वा ब्रह्माणं सर्व एव ते ॥ 11
स्तुतिभिस्तोषयामासु विंस्मयेन समन्विताः ।
अथैनानब्रवीद्ब्रह्मा प्रसन्नेनान्तरात्मना ॥ 12
वाक्यं शृणुत भद्रं वः सिद्धाः परमवैष्णवाः ।
प्रसन्नो वः परो देवः पुण्डरीकनिभेक्षणः ॥ 13
ज्ञान मिच्छति दातुं वः स्वयमेव दयान्वितः ।
तेभ्यो गत्वा स्वयं ब्रूहि ज्ञानमित्यभिचोदितः ॥ 14
आगतोऽहं पुरस्ताद्व स्तद्युष्माकं वदाम्यहम् ।
इत्युक्त्वा ब्रह्मणा सिद्धाः सर्वेऽपि पुनरब्रुवन् ॥ 15
सनत्कुमारः सनकः सनन्दन सनातनः ।
एते शृण्वन्तु चत्वारः प्रज्ञामेधा विशेषतः ॥ 16
श्रोष्यामः पुनरेतेभ्यो वयं भूयो यथा सुखम् ।
योगाचार्या भवन्त्वेते त्वत्प्रसादात् पितामह ! ॥ 17
इति सिद्धैरनुज्ञाता श्चत्वारस्ते महर्षयः ।
ज्ञानहेतोर्मुदायुक्ता ब्रह्माणं पर्यवासयन् ॥ 18
सृष्टिसंहारसंयुक्तं मुक्तिसंहारसंयुतम् ।
तेभ्यो ज्ञानं ददौ सर्वं पञ्चरात्रेण सर्वशः ॥ 19
ततस्तस्यावसानेतु पूजितस्तैर्महर्षिभिः ।
स्वयंभूः पश्यतां तेषां तत्रैवान्तरधीयत ॥ 20

तेऽपि तद्ज्ञान मासाद्य योगिनः कृतबुद्धयः ।
ददुस्तेभ्योऽपि सिद्धेभ्य स्तज्ज्ञान मखिलं पुनः ॥ 21

येच तद्वीपमायान्ति वैष्णवाः संशितव्रताः ।
तेभ्योऽपि तत्प्रसादेन ज्ञानमन्येऽपि योगिनः ॥ 22

मया प्यनुग्रहा द्विष्णो र्द्वीपमासाद्य तं शुभम् ।
सनकस्यमुखात्प्राप्त मिदं तन्त्रं तु वैष्णवम् ॥ 23

भूयः सनत्कुमारं तं सिद्धानन्यांश्चवैष्णवान् ।
तैर्दृष्टेन च [दृष्ट्वा तद्दत्त?] मार्गेण निवृत्तोऽस्मीह देवल! ॥24

निवृत्तश्च यथोत्साहं स्थानेषु परमात्मनः ।
अब्रवीत् [अस्मिन्?]द्वीपे निवत्स्यामि बहून् संवत्सरा-
नहम् ॥ 25

गत्वा गत्वातु पश्यामि वैष्णवान् सुचिरायुषः ।
तेभ्यश्च वैष्णवानेव तदा श्रोष्यामि तद्गुणान् ॥ 26

कच्छपेन्द्र मकूपारश्रेष्ठं दीर्घतरायुषम् ।
जैगीषव्यं तथा मुख्यं प्रलयेष्वपि निर्व्यथम् ॥ 27

जामदग्न्यं तथा राम मत्रिमङ्गिरसं तथा ।
एतानन्यांश्च पश्यामि काले गत्वातु वैष्णवान् ॥ 28

तेऽपि तद्वीप मासाद्य मुनयः संशितव्रताः ।
तत्त्वज्ञान मवाप्यैवं बभूवुः सुसमाहिताः ॥ 29

एकान्तिनो मुदायुक्ता विष्णुभक्तिपरायणाः ।
श्रद्धया परयोपेता वासुदेवमुपासते ॥ 30

त्वम[त्वया]प्येव मिदं ज्ञानं लब्धं देवल वैष्णवम् ।
विधूय संशयान् सर्वा नेकान्ती वैष्णवो भव ॥ 31

नातःपरतरं किंचित् पुरुषस्य शुभोदयम् ।
एकान्तेन परं देवं पुरुषो यत्प्रपद्यते ॥ 32
नहि सर्वेषु लोकेषु सर्वकालेषु वा पुनः ।
वैष्णवेभ्यो विशिष्यन्ते पुरुषाः केचन क्वचित् ॥ 33
तेषां तु सफलं जन्म संसारेऽस्मि न्न संशयः ।
एकान्तेन लभन्ते [भजन्ते?] ये पुरुषाः पुरुषोत्तमम् ॥ 34
न हि तंप्रति [संप्रति?] पश्यामि सर्वदेशेषु देवल ! ।
यः कामेन विना भक्तो देवदेवे जनार्दने ॥ 35
न मृत्यु र्नैभयं तस्य न जन्मान्तर संक्रमः ।
यस्य नच्यवते भक्तिर्वैष्णवे चरणाम्बुजे ॥ 36
अतस्त्वं वेदशास्त्राणां सर्वेषां पारगोऽपि सन् ।
सत्पथे संशयापन्नविष्णुभक्तस्सदा भवेः ॥ 37
तत स्तेनैव कालेन प्रत्ययो हृदये दृढः ।
स्वयमेव विनश्यन्ते येन ते सर्वसंशयाः ॥ 38
अनुग्रहाश्च लभ्यन्ते तत्र तत्रैव देवल ! ।
व्यवसायश्च भक्तस्य न विनश्यति जातुचित् ॥ 39
आचार्या श्चापि लभ्यन्ते विना यत्नेन सर्वतः ।
येभ्यः सकलमाप्नोति ज्ञानं भक्तिसमन्वितम् ॥ 40
अनेन सुपथा यात्रां ये केचित् प्रस्थिता भुवि ।
मान्याः सर्वत्र जायन्ते कीर्तनीयाश्च देहिनः ॥ 41
देव दानव गन्धर्वा यक्षराक्षसपन्नगाः ।
विष्णुभक्तस्य कुर्वन्ति नाप्रियाणि कदाचन ॥ 42
भजन्ते ये नरा विष्णुं मनसा कर्मणा गिरा ।
न तेषां दुर्लभं किंचि दिह लोके परत्रच ॥ 43

स्थावरेभ्यो विशिष्यन्ते ज[ङ्गमाः स्वैर्गुणैस्सदा?]........
गुणैः ।
जङ्गमेभ्यस्तु पशवः पशुभ्यो मानुषाः पराः ॥ 44
वैष्णवास्तु मनुष्येभ्यो वैष्णवेभ्यो बहुश्रुताः ।
विद्वद्भ्यः साधितज्ञाना ज्ञानिभ्यः संयतेन्द्रियाः ॥ 45
संयतेभ्यः पराः सिद्धाः सिद्धेभ्योऽपि महर्षयः ।
महर्षिभ्यो गतैश्वर्या स्तेभ्योऽपिच मुमुक्षवः ॥ 46
इति कक्ष्याः समुद्दिष्टा श्चेतनाना मशेषतः ।
यासां ज्ञानादवाप्नोति वैष्णवं परमं पदम् ॥ 47
ईश्वरत्वंच देवानां ज्ञानित्वंच विपश्चिताम् ।
वैष्णवत्वंच मर्त्यानां नाप्यन्य तमसः [तपसः?]फलम् ॥ 48
उत्पत्तिमरणे पुंसां वैष्णवानां फलान्विते ।
इतरेषांतु मर्त्याना मुभयं तदनर्थकम् ॥ 49
तस्मात्त्वं देवल त्यक्त्वा सर्वमन्यद्विचेष्टितम् ।
भजस्व सर्वभावेन परमात्मान मच्युतम् ॥ 50
इत्येवं वैष्णवं तन्त्रं मया प्रोक्तं तवानघ ! ।
रहस्येनच संयुक्तं कर्मभेद समन्वितम् ॥ 51
नचैतं परमं ज्ञानं देवदेवमुखात् च्युतम् ।
अज्ञातमूलभक्ताय दातव्यं देवल त्वया ॥ 52
तिस्रो दीक्षाः कृता येन वैष्णवेन तपस्विना ।
स एव वैष्णवं ज्ञानमखिलं श्रोतु मर्हति ॥ 53
ये विज्ञान वतो [येतु जिज्ञासवो?] धीराः श्रोतुमिच्छन्ति देवल ! ।
नतेभ्यो गुण वद्भ्योऽपि देयं ज्ञान मिदं तव ॥ 54

सर्वेषामेव दानानां ज्ञानदानं विशिष्यते ।
नसंख्या फलसिद्धीनां ज्ञानस्यच विमर्पणात् ॥ 55

यथैव पात्रसंपद्भि ज्ञानदानं विशिष्यते ।
एवं पात्रस्य दोषेण दातुर्भवति किल्बिषम् ॥ 56

तस्मात्पात्रं परीक्ष्यैव दानव्यं ज्ञानमुत्तमम् ।
अश्रमेण महत्पुण्यं ज्ञानदानाद्यदिच्छति ॥ 57

इति संक्षेपतः प्रोक्तं हितार्थं नव देवल ! ।
पाञ्चरात्रं मया तन्त्रं सारमुद्धृत्य सर्वतः ॥ 58

एतद् ज्ञानं दृढं ग्राह्य मनुष्ठेयंच देवल ! ।
चिन्तनीयंच सर्वत्र तेन ते सिध्यतीप्सितम् ॥ 59

कच्चित् ज्ञानमिदं सर्वं धारितं देवल त्वया ।
कच्चित्ते संशया नष्टाः कच्चित्ते निश्चिता मतिः ॥ 60

एव मुक्तस्तदावाक्यं मार्कण्डेयेन देवलः ।
प्रणम्य शिरसा पादं वचनं चेदमब्रवीत् ॥ 61

देवलः

एतद् ज्ञानं मया लब्धं त्वत्प्रसादान्महामुने ।
कृतकृत्यो भविष्यामि नष्टंमे हृदयं तमः ॥ 62

छिन्नामे संशयास्सर्वे समुपात्तश्च निर्णयः ।
श्रद्धया सहिता भक्ति रद्यमे भवति ध्रुवम् ॥ 63

यथा ज्ञानमिदं लब्धं पावनानां सुपावनम् ।
एवमेव करिष्यामि स्थितोऽहं वचने तव ॥ 64

इत्येवं देवलः प्राप्य वैष्णवं ज्ञानमुत्तमम् ।
मार्कण्डेयं समामन्त्र्य निर्जगाम यथेप्सितम् ॥ 65

यइदं श्रुणुयात्तन्त्रं वैष्णवः शुद्धमानसः ।
तस्य पापानि नश्यन्ति जन्मान्तर कृतानिच ॥ 66

श्रुत्वा य इदं तन्त्रमुपास्ते पुरुषोत्तमम् ।
अचिरेणच कालेन तस्य देवः प्रसीदति ॥ 67

यः पठे दादरादेतत्तत्पाठयति वा नरः ।
तस्यापि पापं क्षरति विशेषा भक्तिरिष्यते ॥ 68

तस्मादनेन मार्गेण पूजयेन्मधुसूदनम् ।
ऐश्वर्यमपवर्गं वा निर्व्याजमधिगच्छति ॥ 69

इति श्रीपाञ्चरात्रे परमसंहितायां
उपसंहारो नाम
एकत्रिंशोऽध्यायः

THE

# PARAMA SAṀHITA

OF THE

# PĀÑCHARĀTRA

*Samhita I*

1. Dévala came to see the great sage Mārkaṇḍéya who was then sitting at ease in his hermitage beautiful with trees all round.

2. Having saluted him in the prescribed form, and, by him been welcomed with kindness, the learned Dévala began addressing his questions to Mārkaṇḍéya who had knowledge of the Supreme Truth.

3. O, Bhagavan! (the all knowing) I have learnt the Vedas with all the Aṅgas and Upāṅgas (auxiliary studies) in their elaboration; I have studied from masters the auxiliary sciences including *Vākōvākyam* (Logic).

4. After all this learning I am not able to discover, without besetting doubts, what indeed is the way which leads ultimately to Supreme Bliss.

5. Nor am I able to find, in any one of the *Āgamas*, the Supreme Good. Even after studying all these *Āgamas* my doubting only became the worse.

6. In this perplexity, O, Bhagavan! teach me that which would remove my doubts. I see no one who is master of the ways which lead to the ultimate good, other than you.

7. Thus addressed by Dévala, the Great Saint Mārkaṇḍéya, answered, with a smile, Dévala's question as follows:—

8. I have obtained long life, my memory has never left me, many cycles of destruction and creation have been seen by me as also many ages of Manu.

9. I have seen many teachers, and the Sāstras, I have learnt a thousand times over. In spite of it all, I have not been able to obtain from them even a little of what is the only ultimate Good.

10. Therefore, feeling sorely pained, I went to Sālagrāma, with a burning heart, and devoted myself to worshipping Vishnu there.

11. For a thousand and eight years, I conducted the worship in the manner that seemed best to me, but, with deep interest and devotion.

12. Then was seen by me the Supreme God with eyes beautiful as lotus flowers, of dark blue colour and a gracious countenance.

13. Prostrated by me in salutation and belauded in hymns of praise, that King of Gods spoke to me with great kindness, in the following words.

14. Bhagavān:- 'O, Mārkanḍéya' by force of the worship which you offered through such a long period, with such great devotion and in the manner prescribed, I am here before you.

15. Ask what boon you wish to have; whether it be length of life, knowledge, wealth, or whatever else you may desire. O the disciplined one, all prosperity to you.

16. Having been thus addressed by God, I asked, with hands raised in adoration, that knowledge pure, clear and free from doubt may be mine.

17-20. When I addressed this request, the God of Gods replied smiling, 'if your object is to gain "Supreme knowledge" go hence to Śvétadvīpa situate amidst the Ocean of Milk; the place of attainment to great Yogis (Saints). There, serving in due form the Wise Ones of Great Knowledge, obtain from them the knowledge you desire which is capable of procuring for you the Heaven of the Gods, and the still higher freedom. You shall have, O Disciplined one! unobstructed freedom,

to move wherever you please, as also long life, by my Grace'. The great God having told me this disappeared then and there from my view.

21. Thereafter having been struck with wonder, O Dévala! I started towards Śvétadvīpa, and kept travelling for a long time without anybody obstructing me on the way.

22–24. Crossing mountains and oceans I reached that island ultimately. There I found Saints all light, each with four arms bearing marks of the Disc, the Conch, and the Lotus. Being all devoted to Purushōttama, contemplating Him alone (as the sole refuge), these *Ekāntis* (people with only one ultimate end to attain) were happy, unequalled, without wives, with their minds intuned, and always intent on contemplating the Supreme.

25. Seeing them and making my obeisance, in wonder, to all of them as befitted them, I then went to the hermitage of the Saint Sanaka.

26–29 There having done him reverence I addressed him in the following words: 'Please understand I am Mārkaṇḍēya coming from another dvīpa (division of land), O wise One! who has attained to the highest knowledge, enlighten me who has come all the way for the sake of knowledge'. Thus addressed by me the highly learned and great minded Sanaka, making reverence to the Supreme God, said in reply "Be it so". The treatise which was then taught me by Sanaka, well pleased with my devotion, removed the doubts and darkness enveloping my soul. Effort arose (*jātaḥ*) in me and my mind became clear.

30. Continued vexation of mind ceased, and attachment to anything became subdued. 'O, Dévala' ! This Treatise was obtained by me in the Manvantara (the age of Manu) before the present one.

31. Through this long interval of time no one was taught this work as a whole because of its vastness.

32–33. Having acquired this in parts, many ascetics have gone satisfied; for that reason therefore this work is

known in the world in various forms, without giving a satisfactory meaning, missing the essence of its teaching and even contradicting one another. The *Pāncharātra* taught in this treatise is spoken of as the Supreme "*Yōga-tantra*".

34. O austere in devotion, because it is the work of the *Parama Purusha* Himself. That it conveys the truth, is not open to counter argument, and is of immense good to the world.

35. It is acceptable to the devoted, the more so to the devotees of Vishnu; among the Agamas this is treated as alone authoritative.

36–37. It has continued intact through the various ages of creation by command of the God of Gods. The wise ones who know this work completely, will have no doubt of any kind in the pursuit of the path of holy living. Their life would not be lived in vain; there is nothing that they could not attain to.

38–39. They will have no suffering, no anger, and no anguish of mind. The fruit of deeds, the illumination resulting from knowledge and the co-operation of these two is expounded in this treatise. The five qualities of the primary elements are said to be rights to the embodied soul.

40–43. This is called *pāncharātra* either because of the union, or because of the separation, of these five Bhūtas (primary elements), the Tanmātras (subtle elements), Ahankāram (individuation), Buddhi (thought), Avyakta (the formless), these five have been described as the five *rātra* (gifts) of Purusha, and hence they are called *pāncharātra*. If this work is fully and carefully mastered by one, to him the benefit that would accrue from the study of any other Sāstra is little. If you have doubts to clear in respect of your pursuit of the holy way of life, have this work expounded. To those who remain in doubt even after consulting other treatises bearing on the subject, this treatise is recommended the best (by the Wise).

44–55. Seeing you in that condition of doubt, the feeling of surprise arises in me; therefore listen attentively to the

*pāncharātra* as heard by me of old from Sanaka through the grace of the God of Gods. This treatise contains one lac of chapters, treating of evolution and involution: teaching the attainment of perfection as the result of various deeds. O Dévala; this work however it is not possible to hear in full, as I myself could learn it only after gaining length of life; I shall therefore teach you the work, taking from it only the essence of it, beginning with the introduction and leading up to the account of Vaikuṇṭha (Supreme abode of Bliss). This Universe was all darkness, ununderstandable, without form, incapable of being described or even conceived, as if all was asleep all round. In such darkness the Supreme One assuming the sleep of *Yōga* (contemplation), remained long in that condition; the self-luminous One then gave thought to bringing about creation. Then again taking the form of a Yōgin, the Lord first created the seed of the Universe in the form of a white lotus, with a thousand petals all round the circle of pistils (késara) surrounding the pericap (karṇikā), springing from out of His navel. In this lotus He created Vidhāta (the creator) with four faces, the source of all art and learning, with soul sanctified by meditation on the Supreme, the lord of all creation. That Lord, having created the five elements first, then created all the worlds, including the moving and the unmoving, by means of the elements separately and jointly. Having in this manner created all the worlds, Brahma (Pitāmaha) the great Yōgi, in unwavering contemplation began concentrating (his breath). In that condition there arose in his mind a doubting enquiry regarding all that was around him.

56. Springing from out of that doubt there came a sudden flash upon his mind. He then saw the God of Gods, lying in his couch in the Ocean of Milk (Kshīrasāgara).

57. He, the lotus-eyed, was in bed on the body of Ananta (the great snake Śésha), with four arms bearing the Conch, the Disc, the Club and the Lotus.

58. He was dark of hue, wearing cloth of golden colour; Śrī, His consort was sitting at His feet. He was of pleasing colour, and bore on His chest the mole, Śrivatsa, and the Jewel *Kaustubha*.

59. Vainatéya (the bird-Garuḍa) was seated on His side constantly serving Him. Having seen the Excellent Purusha, Brahma.

60–62. *Not translated being unintelligible owing to lapse of words which looks like a break in the MSS.*

*Paramah*

63. To all embodied beings activities are two; knowledge (gñānam), and action (kriyā). Emancipation results from the active development of *Gñāna*, and life (*Samsṛti*) results from the active development of *Karma.*

64. Action which is limited gives rise to result which is also measurable, while gñāna which cannot be measured produces result which has no limit.

*Brahma*

65. To people involved in life and looking to the satisfaction of the senses, how is the attainment of knowledge (*vigñānam*), even in a limited measure, possible, though they be *Yōgins.*

*Paramah*

66. The knowledge attained by worldly men does not avail to bring them emancipation at all; it only serves them to understand the means by which to get rid of the bonds of action.

67. When thus the bonds of *Karma*, composed of action and means thereto, are destroyed, one becomes *ipso facto* possessed of the highest knowledge, and for ever remains as such.

*Brahma*

68. In what manner are the emancipated, who are your bodies to be distinguished from the embodied. This Secret of Secrets, may it please You to tell me O, Lord'.

*Paramah*

69. They become Myself alone; there is no difference whatsoever between the two. In whatever manner I divert myself, the emancipated do so in the same manner likewise.

*Brahma*

70. What is it that brings the embodied souls into bondage ? That, tell me, O, Purushōttama. In what manner do the means of bondage bind man.

*Paramah*

71. O Brahman, the three *guṇas* (qualities), which act both in conjunction and separately, make thrice two kinds of sleep. By these men get bound.

72. *Sattva* sleep is happy. The sleep arising from *Rajas* promotes action; from *Tamas* comes confusion and bewilderment. These are considered the three forms of bondage.

*Brahma*

73. These three qualities are found in conjunction in men; how can these be separated by those *Yōgins* who wish to achieve emancipation.

*Paramah*

74. These are not qualities of man as such: but are the result of attachment to objects of the senses. They spring from them and cease with them.

*Brahma*

75. O, the Best of Heavenly Ones ! what is it that you called *vishaya* to men, attachment to which brings into existence the *guṇas,* and detachment destroys them ?

*Paramah*

76. The embodied ones existing in the material world have the three qualities (*guṇas*) in their nature (*prakṛti*). They are bound so long as they are associated with her (nature); when that association ceases they become free.

77. Man knows always that the three *guṇas* (qualities) exist in *Prakṛti* (material cause). It is *Prakṛti* that always creates in him various kinds of sleep (forgetfulness).

78. Man enjoys this sleep, as he would a woman dear to him and in the exercise of her own right. In consequence he forgets his own nature. This is regarded as the nature of the association between man and his material nature (*Prakṛti*).

*Brahma*

79. By what cause is brought about his association with *Prakṛti*. This is regarded a great seciet, O Great One, do teach me this.

*Paramaḥ*

80. *Māya* is indeed the cause of this, according to my original disposition. Man however is overcome by *Māya* as a result of *Karma* (his own action).

81. To the *Māya* created by me there is no cessation in this world except as the result of my Grace. There is no need to enquire about it.

82. As long as this *Māya* is not removed by my Grace, so long is worldly existence to man. When *Māya* ceases emancipation follows.

*Brahma*

83. You are perfection, O God, what can compel you to show Grace. I do not understand the compelling cause, do expound it to me please.

*Paramaḥ*

84. Faith, Devotion and Meditation which people show towards me, result in good; that good may be taken to be my Grace.

85. The devotion shown to me, though not as prescribed in the *S'āstrās* and the *Āgamas*, brings only good, even to men who may be uncultured. Of this there is no doubt.

86. Therefore to man in worldly life nothing but my Grace can do the ultimate Good. No other way need be searched for for the attainment of this.

*In the Parama Samhita of the Pāncharātra, Chapter I entitled "Questions and Answers." (Praśna–Prativachanam).*

## CHAPTER II

*Brahma*

1. O, Bhagavan! the Lord God of Gods, Lord of the lotus eyes! All religious observances have You alone, the Lord of all creation, for their objective, I ween

2. Whoever should wish to devote himself to your worship, according to prescribed forms, please tell me how they should prosecute the worship. In what place and in what manner should they please you?

*Paramah*

3. Whatever is my sport be it in creation or destruction, that you contemplate in due order, and with devotion.

4. The primary origin of all created things (*Bhavas*) is *Prakṛti*, otherwise called *Dravya*; the same thing is also described as *Avyākṛita* (unchanged) and *Avidyā* (unknown, non-knowledge). That alone is described as *Vyaktam* also.

5–6. *Avyakta*, *Buddhi*, *Ahankāra*, *Bhūta* and *Mātra*, these five, the eleven *Indriyas*, the five *Mahābhūtas* (material elements), *Kshètra* (abode) in two forms, material and etherial, and *Kshètragña* who is the Supreme One. That these are the *Tattvas* (the primary elements) you have been already told, Holy One!

7. All created things, are associated with three *guṇas* found in *Prakṛti*. These fall into three classes, the superior, the middle and the inferior.

8. Where *Sattva* (goodness) dominates, it is superior; where a desire (*Rajas*) predominates, it is middle, and where *Tamas* (darkness or ignorance) prevails, it is inferior. Their action also is quite similar.

9. The service that pleases me best is that which is full of goodness (*Sattva*). Service rendered with desire (*Rajas*) results in bringing enjoyment. Service offered in ignorance (*Tamas*) results in delusive attachment.

10. Therefore one who wishes to please me by service, should render service in the *Sāttvic* (disinterested) form, having destroyed in due order every wish arising from desire and darkness or ignorance (*Rajas* and *Tamas*).

11. Adopting the course of destruction (*Samhāra*, involution) proceed to destroy all desire and darkness. Adopting the course of creation, evolutionised recreation must be brought about.

12. In this process of evolution and involution of all created things in one order, it must be understood that the processes reach up to me. Otherwise there will be no fulfilment.

*Brahma*

13. Wherefrom is the birth for things and where do they reach their end according to common acceptance. Have both of these processes an end, please tell me.

*Paramah*

14. *Prakṛti* (Nature) gives birth to things. *Prakṛti* it is that which swallows them again. With Brahma's coming into existence is creation, his end brings destruction.

15. The day and the night alike of Brahma are of the measure of one thousand *Yugas*. By that measure Brahma's life is a hundred years.

16. O *Pitāmaha* (Brahman)! In this manner, by the measure of Brahma's life the cycle of creation and destruction keeps going on by My direction.

*Brahma*

17. What is the form of that *Prakṛti,* and in what manner does she bring things into existence? What is the connection between her and the Supreme *Purusha* ?

*Paramah*

18. The form of *Prakṛti* is described as unanimated, immeasurable, eternal, always changing; as possessed of the three qualities, and as providing body for those who act (*Karmiṇaḥ*).

19. The relation between *Purusha* and *Prakṛti* is universal pervasion (*vyāpti*), as He, in very truth, is without beginning and without end.

20. As sound pervades all this *ākāśa* (space), so, in the same manner the Supreme Soul (*Paramātmā*) pervades all *Prakṛti*.

21. As viscidity in milk, as taste in water, so in the process of transformation these two attain to the position the pervaded and the pervader.

22. In this condition that which is the pervading agent, is the Superior *Pumān* or *Vishayī*; while the uniormed *Prakṛti* (*Avyākṛtam*, ) becomes the object of pervasion, that is, *Vishaya* and thus inferior.

23. Since *Sat* and *Asat* cannot be separated one from the other and seen apart, in the same manner the pervader cannot be regarded as distinct from the pervaded. Hence *Purusha* is regarded as the pervader of all.

24. In this, *avyākṛtam* (*Prakṛti*) is *Achit* (inanimate); *Chit* (the active principle) is held to be superior. The two combined is different from either, and exist as if they were one.

*Brahma*

25. How did all that we see–the three worlds–arise from this? Of what kind are men who are placed in earthly life (*Samsāra*).

*Paramaḥ*

26. By direction of the Supreme *Purusha* alone, *Prakṛti* (nature) keeps constantly creating all living creatures and destroys them in the end.

27. *Prakṛti* being an inactive principle does not create otherwise (than by my direction). Therefore the Supreme *Purusha* does the work of both creation and destruction.

28. O, Brahman! hear attentively first of all the story of this present creation; after this I shall give you an account of existence and destruction.

29. The powers characteristic of the Supreme Soul are said to be five. By means of these, it is that the Supreme God remains in the highest Heaven.

30. These five are (1) *Paramèshṭi*, (2) *Pumān*, (3) *Viśva*, (4) *Nivṛtti*, (5) *Sarva*. These are said to be His Five powers (*S'aktis*) and are named *Panchōpanishad* (five secrets).

31. The supreme Soul, Lord of the Universe, in full possession of these five powers, enjoys knowledge in five ways by the accession of the five organs of sense.

32–33. In enjoying sound (*S'abda* or *Ākāsa*) He is *Paramèshṭi;* in case of touch He is *Purusha;* in case of light He is *Viśvātma;* in the case of taste (*rasa*) *Nivṛtti;* in the case of smell *Sarvātma. Paraḥ Purusha* is the subject in each case. These are regarded as *Panchātma* and are described as of etherial form (*Sūkshamarūpa*);

34. Incapable of realization in worldly life, comprehensible by concentration (*Yōga*), and eternal, this etherial form (*Sūkshma S'arīra*) is said to be the means of emancipation (*Mukti*).

35. This etherial form (*Sūkshma*) in combination with *Prakṛti* assumes fifteen forms in order. These fifteen fall into three groups of five each and become the source of the three *Guṇas* (qualities).

36. *Jyèshṭa, Vidyā, Kānti, S'ānti, S'raddhā,* these five uncontaminated (*nirmalā*) powers form the source of *Sattva* (goodness).

37. *Vāgiśvari, Kṛiyā, Kīrtih, Lakshmī, Srishṭi,* these five, being slightly contaminated, are regarded as the source of *Rajas,* the active principle.

38. *Mohinî, Avidyā Tamōvati, Mṛtyuḥ, Māya* and *Malinā* these, being fully contaminated, constitute the source of *Tamas* (ignorance, darkness).

39. Among these understand *Sattva* as that which gives light, *Rajas* as that which produces activity while *Tamas* has to be understood as that which hides from view. These are the characteristics of the *Guṇas* (qualities).

40. It is by these *Gūṇas* alone that the whole creation, animate and inanimate, assumes surprisingly varied forms by process of combination and separation.

41–42. *Buddhi* formed of the three *guṇas* falls into eight classes according to variation in qualities. From *Sattva* springs that which constitutes happiness, from *Rajas* what constitutes sorrow; and from *Tamas* what constitutes delusion

or ignorance (*Mōha*). I shall now detail the different forms of these if you will listen. The *Sātvika* forms are four, while the *Rājasi* is but one.

43–44. The *Tāmasic* forms are three. The names of these I shall now give in detail. *Dharma*, *Gñāna*, *Vairāgya* and *Aiśvarya* are the four from *Sattva*. From *Rajas* springs the opposite of *Vairāgya*. Consider that the opposite qualities to the other three, *Dharma*, *Gñāna* and *Aiśvarya*, are from *Tamas*.

45. From *Buddhi* arises *Ahankāra* of three kinds, by association with the three *guṇas*. It is by reason of this *Ahankāra* that man (*jantuḥ*) regards, as possessed of soul, things without it.

46. From association with *Sattvaguṇa*, it is called *Vaikārika Ahankāra*; with *Rajas*, it is called *Taijasa*; with *Tamas* it is called *Bhūtādi Ahankāra*, thus making three kinds of *Ahankāra*.

47. From the *Vaikārika Ahankāra* the five organs of knowledge (*buddhīndriyas* or *gñānèndriyas*) arise; it is from these that man gains his knowledge in this world.

48. From *Taijasa Ahankāra* arise the five *karmèndriyas*, the five organs of action; from this *taijasa Ahankāra* arises mind (*manas*) in two forms which are the means of volition (*sankalpa*).

49. From the same *taijasa Ahankāra* arises *Kāla* (time) having its own characteristics. From *Kāla* arises *Diśā* ( space or direction) counting in order from the east.

50–51. From *Bhūtādi* arise the five *Tanmātras* in the regular order as follows; first *S'abda–Tanmātra*, the second *Sparśa*, the third *Rūpa*, the fourth *Rasa* and the fifth *Gandha* in order to form the subtle body (*Sūkshma Vigraha*).

52–53. The five *Tanmātras*, Space ( *Diśā* ), Time (*Kāla*), *Manas* (Mind), Individuation (*Ahankāra*), Intellect (*Buddhi*) Nature (*Prakṛti*) and the Yoga–body (*Yoga–S'arira*); these twelve are said to constitute the form of the Supreme One (*Paramātma*). Setting Him up in *Vāsudēva* form those wishing to attain *Siddhi* (emancipation, etc.,) worship Him.

54. From the *Tanmātras* arise the five *bhūtas* (elements): *Ākāsa* (ether), *Vāyu* (air), *Tejas* (fire,) *Jala* (water) and *Pṛthivi* (earth) as the fifth.

55. From these five arise the gross body (*Sthūla S'arīra*) of embodied soul (man); the ears, the skin, the eyes, the tongue, the nose, these constitute the five *Buddhīndriyas* (organs of intellect).

56. The five *Karmēndriyas* (organs of action) are the tougue the hands, the sexual organs, the excretary organs, and legs. The body constituted of these is called *Sthūla* (gross) because of its action and constitution.

57. In this manner, creation of body and soul, O Brahman, has been described by me to you down to the formation of the body, in both the subtle and the gross ( *sūkshma* and *sthūla*) forms. I shall now proceed to the embodied.

58. The powers (*śaktīs*) of that same Supreme Purusha, in their unembodied form, exist, as if in distinct forms, by their origin, name and form.

59. Having attained to the physical body ( *Bhautikam S'arīram* ) these beings by the influence of their previously acquired *karma* (works), wander for a long time in worldly existence (*Saṁsara*). These form the people bound to worldly life.

60. If of pure good deeds, they proceed upward to the attainment of higher existence. If of bad deeds they similarly attain to a lower state of existence.

61. These even though men (*pumāṁsah*), and being, even by themselves, capable of understanding, become incapable of knowing the Supreme (as distinct from self) from the delusion of mind brought about by the abode.

62. To those embodied souls, the evils of attachment and hatred arising from their very nature (*Prakṛti*) are seen only in worldly life. What else can these do for them ?

63. By the excellence of their qualities, and by their own deeds, good and bad, the embodied ones attain to high, middle and low conditions of life.

64. To those in whom the good (*Sattva*) quality is found in high measure, godly nature is considered the end; for those of *Rājasa*, human life is the prescribed reward: in the sam e manner, to those excelling in *Tāmasa*, animal life is the prescribed reward.

65. In this manner all embodied souls attain to their varied goals. Mounted on the wheel of time they keep rotating by the illusion of ignorance.

*Brahma*

66. O God of Gods, What is it that you called *Kāla-Chakram*. If I can hear it, noble one, I should like to know its true form (*svarūpam*).

*Paramah*

67. Time creates the elements (*bhūtāni*); Time destroys things born. Time is ever wakeful. Time cannot be transgressed.

68. Time distinguishes all human ends, worldly as well as other worldly. The Past, the Present and the Future, all these take their course in Time.

69. The movements of the Planets, the stars and the zodiac in their orbits is due to Time likewise. Thus the division of time is made in many ways.

70–71. Time is said to be of twelve different divisions. *Ayana* (half-year), *Ritu* (season of 2 months), month, fortnight, day (*tithi*); *Savana* (third of a day), *Yāma* (sixth of a day), *Muhūrtam* (16th of a day), *Nāḍi* ( one sixtieth of a day); *Kalā* (1 minute or 48 seconds), *Vināḍi* (sixtieth of a *nāḍi*) and *Prāṇa* (time for a single breath) these make up the twelve.

72. The lord of these is *S'aṁvatsara* (year), the embodiment of time, and the offspring of light. The two *ayanas* form its two wheels..

73. The three seasons are described as the hubs. The months constitute the spokes; the fortnights, the elements. O, the Lotus-born.

74. *Ritus* are six in number like the six organs of action beginning feet, etc. The *Muhūrtas* are stated to constitute the fingers and the toes.

75. The *Nāḍis* are said to be blood vessels; and *Kalās* constitute the hair; *Vināḍis* form the roots of hair on the body; *prāṇas* are the breath.

76. In this manner, the universe of moving and unmoving creation, rises and sets as do the planets and stars;

77. The Supreme Being (*Purusha*), O, Brahman! having become *Kāla*, sits and turns the wheel of time perpetually.

78. In this manner keeping the universe going round through the illusion of his *Guṇas*, the eternal God remains busily doing, as if in play.

79. O, Kamalāsana (lotus-seater), the twelve *S'aktis* (powers) sprang in regular order from those twelve forms which are described to be his:

80–81. *Yōgèsvarī, Sukhā, Pragña. Pushṭi, Smṛti, Dīpti, Rāgā, Vāk, Nīti, Kānti, Amṛtā, and Sarvātmikā S'akti* make 12 S*aktis*. These having come to the earth remain for ever there.

82. From these again sprang the twelve *Mūrtipālas;* they are known in the world here by their respective *S'aktis.*

83–86. The same *Mūrtipālas* are to be understood as lords of the months, O Brahma. The first is *Vishṇu* in the month *Madhu; Madhusūdana* in *Mādhava Trivikrama* in *S'ukra; Vāmana in S'uchi; S'ridhara* in *Nabhas; Hṛishīkèsa* in *Nābhasya; Padmanābha* in *Isha; Dāmodara* in *Vṛja, Kēsava* in *Sahas; Nārāyaṇa* in Sahasi*; Mādhava* in *Tapas; Gōvinda* in *Tāpasya.* In this way the twelve guardians of the months are designated one for each month.

87. In this order they are counted as of great valour and great virtue. The self-same Glorious Bright one, the Supreme, the Highest Soul, manifests Himself in different forms in various classes of beings, Dēvatā and other.

88–90 (A). In what manner that a crystal bead, by the proximity of things of different colours, is seen in different colours, in that same manner, the Supreme Purusha, though ever One Himself, assumes in this world of ours, different forms according to the ingredient qualities, and thus becomes the bound ones and the released.

90 (B)–92. The Self-same Supreme becomes what He does; by pleasing, He becomes the moon; by control, Yama; by fortitude, Śaka; by blowing, Vāyu; by bearing, Fire; by destroying, Hara; by Brahman deeds, Brahma; in this manner the differences in kind of the Dēvatās are to be understood as different manifestations of his *S'akti*.

93. Since the Supreme is in all forms (*vaiśvarūpyāt*), it is impossible to count the *Sāktis* of the Great One; among these three are counted the principal ones (*pradhāna*) in all the three worlds.

94 and 95. The first *Purushas* are said to be Brahma, Śiva (Gō) and Vishṇu. Among them Vishṇu stands the highest (1) because of His Sāttivic action, (2) because of his protecting the universe and (3) by his capacity to bestow the highest bliss (*apavarga*); in this manner He is superior to the other two.

96. As being the cause of all that is good he is called Purushōttama. Eternal Well-being and worldly Prosperity alike are declared to be Nārāyaṇa Himself.

97. In the dispensing of these He is alone capable; hence He is Nārāyaṇa. Inasmuch as He is in all embodied beings, he is Vāsavā.

98. Being the common God of all these, He is called Vāsudéva. By reason of His pervading all creation (*jagat*) He is called Vishṇu.

99. He is called Hari as he destroys sorrow. Such a glorious Being pervades the Universe in four *Vyūhas* (emanations).

100. For the good of all, *Vāsudèva* is regarded as *Dharma*, having attained to the highest perfection in *Dharma*, etc. *Sankarshaṇa* is regarded as *Gñāna*.

101–102 (A). Similarly *Pradhyumna* is *Mōksha*, and *Aniruddha* is *all–Iśvara*. Wherever these four qualities appear clearly, the four *Dēvas*, above mentioned, are there to bless, being full of love to their devotees.

102 (B)–103 (A). Whosoever has the four evils, opposites of *Dharma*, etc., existing in him, these four *Dèvas* punish him and plunge him in calamities.

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103 (B) to 105 (A). These four controlling deities of the universe make the four divisions of the *Veda*, *Áśrama*, *Varṇa* and the cardinal directions. I have so far explained to you, desirous of knowing the highest ends,* the method of creation, more detailed description being impossible owing to its vastness.

105 (B). The opposite of creation is counted the equal of destruction (*pralaya*).

106. When, however, the process of destruction is complete, the Supreme Being (*Paraḥ Pumān*), ceases to be active: He remains, devoid of activity, a mere mass of intelligence, in the highest Heaven (*Parama-Vyōma*).

107. O Brahman, know thou that, that Being (*Purusha*), Vishṇu to be myself, lying on the bed of Śēsha in the "Ocean of Milk" as if in sleep (*Māya*).

108 and 109. It is *Me* alone that all men please by sacrifices of all kinds. It is again *Me* that the *Yōgins*, masters of all senses, contemplate, praise in prayers and worship in devotion. It is *Me* again that the Upanishads of all the branches of the Vedas discuss.

110. Being in all the worlds as their Soul, I am the Supreme Soul, controlling all; all the worlds exist in *Me*; I am therefore the Lord of all.

111. Whoever among men are devoted to me, and resign themselves in my hands, they become *Siddhas* (Seers) without doubt, having attained their object.

112. In regard to creatures two wishes arise in me, O Brahman. They are affection and neglect; I am eternally possessed of both.

113. Those devoted to me, doing good deeds, I favour by the first of these; those not so devoted and given to doing evil, I punish them by the other.

114. Having attained to a body by which one could accomplish all, the embodied ones should do good deeds to please me.

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*. In Sl. 105, the MSS. reads Bhūta-Kāmasya; the reading adopted is Bhūti,

115. When I am pleased, O Brahman, life in Heaven and Final Emancipation alike, are attainable to all men without doubt.

116. I have told you thus far, O Brahman, the essence of everything (worth knowing). This is to be maintained as a secret from common people. What else do you wish to know?

*In the Parama Samhita of the Pāncharātrā, the second chapter entitled "the Order of Creation (Srishṭi-Krama).*

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## CHAPTER III

*Brahma*

1. As you have stated that the Supreme God (Dēva) is the cause of all creation, how is he to be worshipped by men? How is he to be contemplated by them?

2. Is He not indescribable, by any means, in terms? His form has not been defined by direction, location, time or shape.

3. Therefore how is He to be worshipped by one wishing to win his grace? O, God of Gods! tell me the proper method to attain that supreme good.

*Paramah*

4. What you ask is a great secret; but with a view to the good of all, listen; I shall expound to you in what manner to render worship to the God of Gods.

5. He is to be worshipped only in visible form; except in such form, worship ought not to be conducted. His forms, thus made for worship, are for the good of all.

6. Hence, men attain the highest ends, by making images of Him in the form of man, and worshipping Him with the utmost devotion.

7. If the Lord of Gods is not set up in definite form, neither worship, nor contemplation, nor even prayer is possible for men; so let those worship Him embodied in definite shape.

8. The worship or contemplation or prayer offered to His image in the form prescribed in ordinances therefor, is the same as worship etc., offered to Him direct.

9. The God of Gods, drawn to them by the sincere devotion of sages, graciously assumes human form with four arms, for their benefit.

10. Therefore offer your worship to the God of Gods in the image form alone. His worship however is prescribed in two forms in the Śāstras, due to difference in the resulting benefit.

11. The first fruit is prosperity in life; the other is eternal happiness (*nirvāṇam*). Accordingly therefore, God Himself assumes two forms, *apara* (worldly), and *para* (other worldly).

12–13. For prosperity the *apara* form is to be worshipped; for eternal happiness, however, the *Parama Purusha*. One wishing for prosperity should worship God's image with eight hands, well mounted, with all arms and attendants; the image must be of sky blue colour, of lotus eyes and dressed in cloth of gold.

14. The time prescribed for worship is morning, and it must be continuously performed for at least a year. The worship should be continuous and unbroken till the fruit is obtained.

15. I have told you the method of worship for those desiring great prosperity; I shall, O Brahman, now proceed to expound the worship prescribed for those wishing salvation (*niśrēyas*).

16. The Supreme God should be of the colour of clear crystal, carrying the Conch, the Disc, the Club, and the Lotus in his four arms.

17. The Lotus conveys the seeds of creation, the Disc is for maintenance of order, the Club for the work of destruction and the Conch for providing salvation (*mukti*).

18. The prescribed time for worship is noon; the worship prescribed is according to means. In regard to fruit the absence of desire to gain anything; worship to be life long.

19. This method of worship involving control of organs, senses, etc. (*samhāra mārga*), is prescribed for those possessed of all the essential principles (*tattva*). In this way I have expounded to you the method of worship for one desiring salvation (*mōksha*).

20. As between these two, the latter is undoubtedly better, as gaining the highest object to be wished for; the other being of the opposite character is nothing like so good.

21. The result of deeds done cannot be destroyed even in a hundred births. Each new birth only adds to the result, and will not avail to change the result.

22 and 23. Salvation is unparallelled happiness; without sorrow, without end. Therefore, for gaining salvation (*mukti*) worship *Vāsudēva*, without indifference, without desire for prosperity, and whole heartedly. Three are the modes of worshipping Him; by deeds, by words and by thought.

24, 25 and 26 (A). These result in greater and greater good ultimately; offering unguents, flowers and things accepted as pure by the good, with due *mantras* (mystic prayers) is described as sacrifice by deed (*Karma Yagña*). Being pure and becoming calm, the uttering of prayers and mantras with devotion, constitutes sacrifice by word.

26 (B) and 27. Giving up all out of one's self, worship, offered according to prescription (of the *Śāstras*), exclusively mentally is declared to be worship by the mind O Brahman ! Each of these is regarded as of three kinds according to the power it calls forth.

28. These three are *Sāttvikī*, *Rājasī*, and *Thāmasī*, the worship where the good predominates (*Sāttvikī*) is for attaining salvation. Sacrifice (where the dominating quality is energy) is for attaining wordly ends.

29 and 30 (A). Worship dominated by passion is for doing evil to others. These three are in the order of merit, the preceding being superior to that which follows. Brahmaṇa, Kshatriya, Vaiśya, Śūdra and even women should offer worship to God according to their natural disposition, and with devotion.

30 (B) and 31. The wealthy, the poor, the young and the old, the learned and even the saintly, all alike should offer worship to God. There is nothing that will bring higher good than worship at the feet of Hari (the evil-destroying Vishṇu).

32. Therefore a man must, by every effort, be a devotee of Vishṇu. Leaving aside Purushōttama, there is no one in all the Universe to give salvation.

33–34. Action as well as its fruit are alike the outcome of His grace. In the accumulation of wealth, as well as in the averting of calamities there is no one else capable (of doing good). Therefore place yourself at the service of *Deva* (Vāsudēva).

*Brahma*

35. How is the God of Gods to be worshipped? What should be the kind of man to worship Him? What is the prescribed manner of worship? What is the result to be obtained by such worship?

*Paramah*

36. How a devotee of Bhāgavān (*Bhāgavatah*) offers worship to *Bhāgavān Harih*, that I shall describe with all attention, for your benefit, O Brahman, as also the prescribed manner of it.

37. Eight are the prescribed ways: *Samaya* (agreement), is the first; and then *Samāchāra* (approved practice), *Svādhyāya* (holy reading), *Dravyasangraha* (collecting materials for worship), *Śuddhi* (purifying), *Yōga* ( worship ), *Stuti* ( prayer ), *Dhyānam* (contemplation).

38. He who performs worship in the manner prescribed is called *Bhāgavata*. It is by past good deeds that a man is born a *Bhāgavata*.

39. Men fall into two classes; *Dīkshita* (initiated) and *a-Dīkshita* (uninitiated). The initiated man is entitled to worship in the full form prescribed above, while the uninitiated can only offer partial worship.

40. Community of belief (*Samaya*) is alike common to the two; so the initiated and the uninitiated should alike act up to this. Our Lord, *Bhagavān* alone is fit for our worship, and no other, as He is the cause of all.

41–42. Read constantly literature dealing with *Bhāgavān*, as our Lord, our teacher and our friend; listen with attention to a recital of his qualities; love those devoted to Him by deed, thought and word; and appreciate the good in regard to things, deeds and qualities of those who are *Sātvikas*.

43. Never apply your mind to practice of other systems of ritual worship. If there is a temple near, circumambulate both the God and the temple.

44. Never walk over used articles of worship, nor use them, nor even touch them; do not give them to any one, nor even smell them; but you must protect them (against ill use ?).

45. Making yourself pure, keep repeating constantly prayers, by yourself in the temple, in the evening, in the morning and at mid-day, contemplating Lord Nārāyaṇa.

46. Having got up from sleep, while walking, porstrating and even when falling, while taking and giving, keep reciting the *mantra* of the mystic sight syllables (the name Nārāyaṇa).

47. Never touch nor even speak to men of heretical persuasions (*avaidika*); those making their living by temple service; non-believers and evil doers held in contempt generally.

48. Do not use a seat, bed or vehicle if it is of the form of a disc (*chakra* or discus of Vishṇu); nor put your feet where there is a figure of Hari.

49. Give careful ear to recital of places sacred to Vishṇu and holy bathing places. Treat devotees of Vishṇu and His Saints always as your own relations (with affection and respect).

50. Do not eat anything obtained by unclean means; nor that which is acquired by evil-minded people. So also avoid eating meat and drink, and things much to the taste of drunkards.

51. The initiate should give up food offered to the departed, food given in charitable feeding houses and in places under birth pollution. Do not be unclean, but be always a brave devotee of *Bhāgavān* (Vishṇu).

52. If ever you have any doubt as to what you should do, always apply to devotees of Vishṇu, expert in right conduct and those well read in *Pāncharātra*.

53. Do not say anything before you are asked to, nor answer questions put to you unless it be from honest ignorance. Even if you know, you would be a wise man to conduct yourself in the world like an ignorant man.

54. When attacked by disease, or at the approach of fear, make a daily incantation of the mantra of the eight or twelve syllables, (the names, *Nārayāṇa* or *Vāsudēva*).

55. When a breach of rule happens either by accident or by error, make expiation by repetition (of these mystic syllables) a thousand times, or a hundred.

56. I have thus expounded to you roughly the "rule of the community" (*Samaya*). O Brahman! Whatever else may be inculcated in *Vaishṇava Dharma* must also be conformed to.

57. I shall propound *Āchāra* (course of conduct) to be always adopted by a devotee of Vishṇu (*Bhāgavāta*). *Āchāra* is what one has to act up to from day to day as laid down in the *S'āstras.*

58–59. Early in the morning vacate the stomach, and wash in silence; thus clean, take the ceremonial sip (*āchamana*) and at break of day repeat the *mantra*, *panchōpanishad*, a hundred times, a thousand times, or at least ten times in emergency; (pray) to the sun with the *kāla mantra*; and to the cardinal points, each with the appropriate *mantra*.

60. Performing obeisance and making yourself pure, mutter in due form, either the *Ashṭākshara* or the *Dvādaśākshara*, suitable to the circumstances each day.

61–62. After muttering lauds or prayer, contemplate at the close the God of Gods. Conversing with devotees, even better with Brahmans, do your daily round of duties, as also what is prescribed in the *Dharma S'āstra.* Keep hearing *mantras* of appeal to Vishṇu and stories relating to Him, the hearing of which effectively destroys sins.

63–64. Keep in the company of devotees of Vishṇu, and do not get into argument with them. Thrice a day, or at least once, according to your ability, devoutly worship the God of Gods, purifying yourself with a bath and without the

slightest relaxation in your daily duties; at the appointed periods of the year, and on the 12th day of the fortnight more particularly.

65–66. In holy places, and in sacred bathing places, offer your worship more elaborately and fully. Worship forms of Vishṇu. Look upon other forms of God as Vishṇu himself even by strong effort; worship offered to the various other deities, ultimately reach Him. At the feet of God's image never assert falsehood as truth.

67. Even on occasions of calamity never turn back from devotion to God's image; a firm-minded man should speak, but little and with humility of those devoted to Him.

68. Where there is compelling reason not to speak, decline to speak on the ground that what you know is not fit for utterance. Before breaking fast give a handful of grass to a cow.

69–71. Without obtaining permission of *Sanyāsins* (ascetics) and *Bhāgavātas* (devotees of Vishṇu) do not take your food. I shall now explain to you the right course of conduct for the initiated, O, Brahman ! as by that means, devotees of Bhagavān (Vishṇu) obtain eternal emancipation. Getting up early in the morning, and silently muttering to himself the *Sarva–mantra* let one put his left foot down with a view to going towards the east. Let the left foot be put forward uttering the *mantra Nivṛttyātmā.*

72. Washing after evacuation, with earth wet with water as prescribed in the Śāstras, take clean water uttering the *mantra Viśvātma*, and take the holy sip with the *mantra Purushātmā*.

73–75. Sprinkle water either over your head or your whole body, with the *mantra Parameshṭyātmā*. Performing the *Sandhyā* worship according to prescription, mutter the prayers in due form, contemplating the indestructible Supreme Soul by means of *Manō–mantra*, and, touching each of your organs of action separately with the *Ahankāra mantra*, touch a cow, speckled black and white, after due obeisance with the *Buddhi mantra.* Begin your daily round of work bearing in mind *Parama mantra.*

76. Making gifts to God and Brahmans with the *mantra Gandhamātra*, wash your hands clean with earth taken with the incantation of the same *mantra*.

77. Take such medicaments as you need with the incantation *Rasa–mātra* (mantra); with the *Rūpa mantra*, see flowers, ornaments, etc.

78. Muttering *Sparśa mantra*, use auspicious dress and take seat; with *S'abda mātra* (*mantra*), hear auspicious words spoken.

79–81. When you come into touch with the great elements, do so with the respective *mātra (mantra)* in your mind; in case of contact with things impure, in partaking of unclean food and when one has been compelled to do things objectionable, a man must purify himself by taking *panchagavya*; collecting in a clean vessel, in due order and with the *panchopanishad mantra*, the urine, excreta, ghee, curds, and milk of a cow, making up five in all and taking the mixture muttering the *paramĕshṭi*, etc., *mantra*, pass your hands over your body muttering the same mantra.

82–83. When one has done this he becomes freed of sin and his body becomes purified. Taking your bath by means of the mantras prescribed, offer your daily worship to Vasudeva in the form of an image made by the mantras of Vasudeva, having placed yourself under due protection against evil. Having bathed first for becoming clean then perform the *mantra–snāna* for purification.

84. Bring earth with the use of *Sarva–mantra*, make the water clean with *Nivṛtti mantra;* by means of *Viśva–mantra* invoke the *Tīrthas* (holy waters), rub over your body with *Purusha–mantra.*

85. Take your bath with the *mantra Paramĕshtyātmā*, and take the holy sip in prescribed form. Then again purify the whole of your body by the *Panchopanishād mantra.*

86–88. Having got into the water, mutter the *Pancha-mantra* in due form, and performing, in all humility, the *Prāṇāyāma* thrice, twice or even once, finish your bath and put on your clothes. Having taken the holy sip, stand

looking eastwards, alert and all organs under control, mutter the *Paramahaṁsa mantra*, and then the *Praṇava* of three *mātras* (syllables). Similarly, mutter a thousand or a hundred times, the *mantra* of eight or twelve syllables.

89–90. Having let down a handful of water, contemplate upon the Sun. At the time appointed, with hands held aloft in worship, contemplate, by the same *mantra*, the Supreme Lord in the centre of the sun's Orb, in form minute and all brilliant; and then propitiate the Gods by offerings of water in the manner prescribed.

91–92. They are *Indra* and others beginning with Vishṇu, Vāsudēva, etc., the twelve forms (*mūrtis*), the twelve powers (*Śakti*) and the *Paramātma* (Supreme Soul), the five elements beginning with the earth, the *Rishis* and the *Pitṛu* (manes). This should be done with the names of these in the accusative at the beginning and the word *tarpayāmi* (I give you satisfaction) at the end.

93–94. This is the *mantra* prescribed in truth for the giving of satisfaction to the Gods, the Sages and the Manes. Having performed the *tarpaṇa* (water oblation) to satisfy these, take the holy sip again and go to the place appointed for worship where by worshipping the Supreme One in the prescribed form, and partaking of what was offered to God, a Vaishṇava attains to the highest *siddhi* in a short time.

*In the holy Parama Saṁhita of the Pāncharātra, Chapter III by name Vinaya (discipline).*

## CHAPTER IV

*Brahma*

1. O, Dēva ! I should like to hear the best way of worshipping Vishṇu. In what manner is the worship to be offered to the highest *Purusha* known as Vishṇu ?

*Paramah*

2. Therefore then I shall expound clearly the course of worship to be offered to Vishṇu by the practice of which a devotee attains to the world of Vishṇu.

3. Going to the appointed place of worship, wash and take the holy sip (*āchamana*) with due humility; then look, uttering the prescribed *mantra*, round the room including the altar and the floor.

4. Go round the altar by the right and make your salutation; then collecting yourself, throw your upper cloth from under the right arm over the left shoulder, and, being clean, turn towards the east.

5. Being then seated, rub over both your hands uttering the *Praṇava mantra* while so doing. Then utter the *Panchōpanishad* touching the tip of each of your fingers in order, beginning with the little finger.

6. Touch the six organs of the body with one hand uttering *mudra mantra*. Protect yourself (against evil) from the cardinal points by uttering the *astra mantra*.

7. By *Tējō–mantra* make a surrounding wall and centre space for fire and, thus protecting yourself all round, practise abstraction of mind.

8–11. First of all make the *Yōga–Smpuṭa* with three *Prāṇāyāmās* (breath-concentration). Then, by effort, beginning with the in–breath and then taking the out–breath, or the other way, if you control breath, that act is called *Prāṇāyāmā*;

meditating, by the *Purushātma mantra*, the breath at the lotus of the naval, concentrate there the supreme spirit in the form of breath. Then, by means of the *mantra, Viśvātma*, consider the Sun in the heart as fire (*Agni*), and concentrate the supreme Spirit there in the form of fire all round. Then concentrate in the throat with the *Sarva-mantra* Bhava (spirit) placed in Māhēndra ? *

12. With the *Nivṛtti-mantra*, concentrate on the head Varuṇa in the form of water. Black, red, golden and the white are the colour forms of *Dhāraṇā* (concentration).

13-18. Each one of these *Dhāraṇās* (abstraction of mind) detailed above must be performed with three *prāṇāyāmas* done in the manner prescribed above. In case of these *Dhāraṇās*, contemplate the universe as if conjoined with that particular *guṇa*, remaining during the time in unshaken concentration. The way of attaining to *Dhāraṇā* is in order *Pūraka* (in breath), *Rēchaka* (breathing out), *Kumbhaka* (the holding in of breath) and *Nirāmaya* (stop breathing altogether) for *Bhāgavātas*. Having in this manner destroyed by *Dhāraṇā* all impurities, then perform the meditation upon God with concentration which gives purity to the soul. In unshaken composure take the five elements beginning with the earth into the Supreme Soul, adopting the method of *Pralaya* (Dissolution). After this, thinking over in your own mind the order of creation down to the attainment of the gross body, then uttering the *mantaras* in order and creating with your right hand, and then contemplating the causes, set each thing in its place again.

19. Place the five elements beginning *Ākāsa* (ether) uttering the *Panchamantra* in the middle of the mouth, the heart, the privates and on the feet respectively.

20-23. Having thus become mantra-bodied by means of *Mahāyōga Samādhi* (extreme abstraction), bathe yourself in water of nectar brought in golden pots by the Ladies of the Directions. Contemplate the Sun in the form of his brilliant

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* The meaning of the second half of this sloka is not clear.

orb in your heart; contemplate the moon in the Sun's orb, and an orb of fire in the middle similarly of the moon. In this manner having created by *mantra* alone, one's body both inside and out, a *sādhaka* (one that worships) becomes fit to perform worship of Vishṇu. Then becoming himself immediately let him worship the God of Gods.

24–26. While capable of being regarded as of the same nature, the worshipper is not the worshipped nor is the worshipped the worshipper. Therefore destroying your material body (*S'arīram*) as in the process of Dissolution (*Pralaya*) create another clean body and then proceed to worship the Supreme Purusha. Worship him on the ground, in the form of an image, in water or even fire; or else worship Him in a circle in the space (*ākāsa*) of your own heart, in the middle of the circle of the *Sūrya–maṇḍala* (*orb of the sun*) by a mental process.

27. Collecting first of all clean articles needed for worship and setting them around you, sprinkling them with the *mantra Paramèshṭyātma*, make a seat for worship (*Yāga–pīṭha*).

28. In that sanctified seat God Hari is to be worshipped. For this sanctified seat Vāsudēva and others are to form the legs.

29–32. The *Adharma* group of four form the base for the legs. In the south–east (*Agnēya*) Vasudēva, the embodiment of *Dharma*, the supreme One is placed; in the south–west (*Nairṛiti*) God Sankarshaṇa, the embodiment of *Gñāna* (wisdom); in the North–east (*Vāyavya*) Pradhyumna the embodiment of *Vairāgya* ( non–desire ) is placed. In the North–East (*Aiśānya*) Aniruddha the embodiment of *aiśvarya* (power) is similarly placed. In this manner the four legs are constituted; the four *buddhis* (intelligence) *adharma*, etc., and the three *ahankāras* (individuation), are the binding ropes and the three *guṇas* are the shed for sacrifice. The *bhūtas* ( elements ) are the sheet covering the floor, called *Rudrac–chadana*.

33. On this seat is set the lotus, from which was born the supreme Brahma, surrounded by twelve smaller ones, with the spacious pericarp in the middle, the interspaces filled with the pistils of the flower.

34. Seated on this is *Virāt* in the form of the universe and the creator of all. The twelve *mūrtis* (forms of Vishṇu) are to be understood as being seated on the lotus petals.

35. In the pistils are the fifteen *S'aktis* (powers), at the base of the pericarp is the source of the three *guṇas* in order.

36. In the middle of the pericarp are the three *S'aktis* of the *Guṇas* in order; on the top of the pericarp are placed in order, fire, the moon and the sun.

37. Having in this manner created the seat by the mantras intended therefor, offer worship to the God-seat with sandal, flowers, etc.

38–39. On this seat contemplate with the aid of the great good *S'aktis* the form of the Supreme Soul *(Paramātman)* pure as clear crystal and with four arms adorned with the conch, the disc, the mace and the lotus. In this image invoke the God Achyuta, the *Paramātma* or Supreme Soul of the universe.

40. In the open but joined hands first of all make the seat by act of mind; then invoke the all-pervading God there for maintaining Him there.

41. Into that open hand in the form of *praṇava* invoke the Supreme Soul which enjoys satisfaction eternal, by the *mantra Parameshṭi*; having installed Him in the *praṇava* form of the hands, invoke him again by the *mantra Purushātma.*

42. Then contemplate by the *mantra Viśvātma* the Supreme seated in the open hands; and then uttering the *mantra Nivṛttyātma* make Him enter the body.

43–44. By the mantra *Sarvātma* then contemplate Him thus embodied; after getting up partially and making your obeisance, and after once again giving Him welcome, having prayed for His presence by means of the *Sattva–Guṇavidyā*, then by the *mantra* of *Rajas S'akti* give water for washing *(pādya)*, etc., in due form.

45. With the *mantra* of eight syllables (*Nārāyaṇa mantra*) present water for washing hands in the prescribed form. Then with the *vidyā* of *Rasa mātra* present the mouth-perfume (*mukha-vāsa*).

46. Having offered by means of incense, flower garland &c., and obtaining permission, proceed in circumambulation to light up the fire and prepare the food (*havis*) in the prescribed manner.

47. Then coming back to God's presence proceed, in the prescribed form, to give Him ablution with the *mantra Tamas* (*Tamas Śakti*), with water.

48. Having with clean water propitiated by the *mantra Panchopanishad*, present with the *guṇa-mantra*, the pair of cloths with the sacred thread (*Yagñōpavīta*).

49. Then give the God ornaments if available or else mentally; and then with the *Gandha-mantra-Vidyā*, the auspicious sandal as well as garlands and flowers.

50. Then present a looking glass with the *rūpa-mantra*. Then present incense with *Sparśa-mantra* and light with the *Rūpa mantra*.

51. Then give water to wash, in due form, uttering the *mantra* of twelve syllables; and then the specially prepared food with the *Rasa mantra* as also other food, cakes, etc.

52. Then having offered water and betal etc. with the appropriate *mantra* as before, say the prayers with the *Sparśa-mantra* making due obeisance.

53–55. Go round saying the *Dik-mantra*, and, making by *Kāla-Mantra* the time of muttering prayer auspicious according to your wishes, and contemplating the God with the *mantra Paramahaṁsa* or the *mantra* of 12 syllables, or the *mantra* of eight syllables, or the *Praṇava* (the syllable *Om*) then give water to wash with the *mantra Paramahamsa*, and then prostrating and announcing yourself as His servant, send Him back.

56. In the manner in which He was invoked to be present, He must be requested to retire, apologising by prayer, for errors of performance in the course of worship.

57–58. This is an abbreviated exposition by me of the heroic course of worship. Worshipping daily in this manner, a devotee of *Bhagavān* (Vishṇu) becoming holy and clear of all his sins, makes himself fit to pursue the path of emancipation, and obtain all he wishes for here and in the hereafter.

59–60A. He gets over all hindrances to salvation, and ceases to be troubled by tendencies inimical to salvation. A follower of this teaching, having well understood the prescribed course of worship, obtains the accomplishment of his object by worshipping in due form; otherwise he becomes a great sinner.

60B–61. Offer your worship to the image, having made a seat in the prescribed form. Conceiving in your mind the image itself to be the *Yōga* form of God, and installing in it Hari, worship Him after invoking Him there in due form.

62. The offer of worship in water does not differ from this; but when it is offered in fire do all that is prescribed, giving up whatever involves use of water.

63. If you offer worship in the vast space of your heart *(Hṛid–Ākāsa)*, perform all acts of worship by the mind. He who wishes to worship Him in a circle *(maṇḍala)* however, let him do worship as laid down below.

64. The worshipper shall place *Yōga*, *Aiśvarya* and other *S'aktis* in the outer circle round the *Yōga-pītha*, the seat of God, each Śakti being placed in the point of the compass appropriate to her.

65. In a circle outside of this place the twelve protecting deities of the months (the 12 *Ādityas*). Outside of these place the guardians of the directions *(Loka-Pālas)* in the directions appropriated to them beginning with Indra in the East.

66. Contemplating all of these along the circles made in due order and regarding the seat as being on the axis, worship God there.

67–69A. Even when you worship God in the circle of the Sun the prescribed method is the same. In this manner, in all these places of worship, the expert in the rules of worship shall worship the God in Vaikuṇṭha in due time and on prescribed occasions. Having performed worship beginning with worship on the floor, and having gained faith in the doing of it, then proceed in order to other places prescribed; otherwise the resulting evil will be great.

69B–70A. In all forms of worship, in order to protect the worship of the Supreme Being from contamination of evil, place the guardians of the directions outside (the enclosure of worship).

70B–71A. Of all forms of worship that which is rendered by the mind is the highest. If the mind is not clear (in devotion) the act of worship brings no result.

71B–75. Meditation with love is what is taken to be *Bhakti*. Worship offered without loving devotion is as good as not offered. Loving devotion is regarded as consisting of eight integral parts – the more so devotion to Vishṇu, by attaining to which (*Vishṇubhakti*) one gains the supreme *Siddhi* (emancipation) quickly. (1) The daily worship of God; (2) the preservation of the rule of the community; (3) the love of the devotees of Vishṇu; (4) great zeal for worship of Vishṇu; (5) effort at the performance of worship by oneself; (6) eagerness to hear stories relating to Vishṇu; (7) absence of desire to do hurt to others; and (8) not living by means of Vishṇu-worship. These make up the eight features of *Bhakti* as seen in man.

76. He who has heard the exposition of this treatise, is fit for expounding it to others.

*Brahma*

77. What you stated as the worship of God (*Apara Déva*, God of the Worldly) by those wishing for prosperity, that worship of the *Apara*–God, pray expound to me now.

*Paramah*

78. This same is the course of worship generally, even in regard to the worship of *Apara–Vishṇu*. I shall

expound that which is special as it was first given out, all the rest being the same for both.

79. Janārdhana should be worshipped on a red lotus, eight armed, with all his vehicles, weapons and attendants.

80. Place the serpent Ananta in the east, the lord of birds (Garuḍa) in the west. On the left of the God, Lakshmi and on the right, Sarasvati.

81. On the south-east *Vṛiddhi* (growth) and on the south-west *Siddhi* (accomplishment); on the north-west *Mati* (wisdom) and on the north-east *S'ānti* (Serenity).

82. Oh, Lotus born! the Conch, the Disc, the Mace, the Lotus, the Sword, the Shield, the Arrow and the Bow. These are the weapons in the eight hands of the divine one.

83. Bearing on His chest the jewel *Kaustuba* and wearing the mole *S'rī-Vatsa*, He assumes many forms for the successful accomplishment of His mission of beneficence to the world.

84. Twelve are the forms in which God should be worshipped by those wishing to attain prosperity. In the worship thus offered set the *Haṁsa-mantra* in the place of the *Parama-Haṁsa* wherever this is prescribed.

85-88. Adopting the course of creation, place the elements in their appropriate places. At the end of the worship should come the expression of one's wish; the unbroken performance of worship in due time; the feeding of Vaishṇavas on proper occasion to the utmost extent of one's capacity; gifts of all kinds in the same manner; respectful treatment to teachers; acquiring of the *mantra* of Vaishṇavas by means of proper instruction; carrying out without break, on the due occasion, of the vows enjoined on Vaishṇavas; these are the duties enjoined upon those who wish for attaining prosperity. Worship God for a year, or a period of 12 years if so desired.

89. Considered from the point of view of the prescribed worship, the prosperity to be attained are of two kinds; the first is that which is gained in this birth alone, and the other that which could be gained only in another future birth.

90–92. Of these two, the first is easier and the other is said to be more difficult. Having become a devotee to God to gain an object, and having died without gaining it, he will gain this object of his wish in another birth. Those who, through their life long, devote themselves to God's service with a view to gain prosperity, become kings of regions well peopled. Nothing depends on the measure of time.

93. Those of intense devotion attain the accomplishment of their wish which is not otherwise attainable. This is but a brief account of the way of worship of God in the *apara* form ( not the supreme ), though that way of worship is described very elaborately.

*In the Parama Samhita of the Śrī Pāncharātra, the Fourth Chapter entitled Archanā Vidhānam (the mode of worship).*

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## CHAPTER V

*Brahma*

1. O, Bhagavan! For the purposes of worship what are the articles that are prescribed to be collected? How are they to be made clean? Please let me know.

*Paramah*

2–3. Oneself, the place, the vessels, the *darbha* (the sacred grass, Poa cynosuroides), water, the image, sandal, flowers, ornaments, incense, lamp, uncrushed grain, water, food to be offered, etc., these make up, Pitāmaha!, the articles required for worship. Cleaning these first of all, offer your worship to Purushōttama.

4. In worship, for external cleanliness a bath and the holy sip (*āchamana*) are prescribed. The bath, I have already described to you. I shall now describe, O, Lotus-born, the holy sip.

5. The place at the root of the thumb is called *Brahmatīrtham*. Take three sips from this *Brahmatīrtha*, and then wipe off your mouth.

6. Then again sprinkle water over the left hand, and the soles of the feet; touch the heart with the palm of your hand, and the mouth with the fingers.

7. Placing on the thumb the ring finger touch the eyes with water; touch both the sides of the nose with the thumb on the fore finger.

8. Then placing on the thumb the little finger, touch both your ears. Placing on the thumb the middle finger in the same manner touch both your arms.

9–12. Then touch the navel with the thumb; with the thumb resting on all the fingers touch the head. This is

what is called *āchamana* generally; the initiated however, should utter the *panchamantra* in due order, take the sip, then wipe off the lips, making the *āchamana* in the same manner, and sprinkling water all over uttering the same mantra while doing so. Then begin the worship of Hari. Let the other form of *āchamana* be practised by the uninitiated. The bath may be by water, by earth, by sprinkling and sipping ( *āchamana* ); and a man cleanses his body both inside and out by this kind of bath. By speaking the truth and only words that please, one gains purity in speech.

13–14. Knowledge, composure, and joy bring about cleanliness of mind. That man who is always clean in the three ways described above is the person whose worship is ever pleasing to God. This is called cleaning ( of the person ). I shall then describe cleaning of the place.

15–16. Places used for games of dice and eating, as also those intended for evacuation, for sitting, for cremation and places occupied by Chaṇḍālas, places infested by worms, places full of chaff, ashes, and bones, and places where people crowd, these are to be rejected for a place of worship.

17. Even if the ground be always clean, let it be cleaned with cow-dung which is fresh and taken out of the ground after coming from a cow.

18. The dung of a cow-calf, broken up dung, that of white colour and that in which worms have come in should be rejected. Then having sprinkled the plastered place with the *astramantra* leave aside the water vessel ( so far used ).

19. Having washed his hands with water one who knows the *mantra* should rub the place over with his hand again uttering the *vāyumantra*, and then should sprinkle water uttering the *jalamantra*.

20. Uttering the *mantra* of eight syllables, scatter grain. In this manner the place becomes clean for worship. Now, listen, I shall describe how to make vessels clean.

21. Wash gold and copper vessels in water soaked with mango, and silver with soot or wood ashes.

22. Clean vessels of amalgam in water and ashes, and wash conch-shell and mother of pearl with salt.

23. Fruits, leaves, etc., with earth and water. The removal of the coating and smell ensures cleanliness in washing.

24. Fill one vessel with water mixed with sandal and flowers uttering the *Panchamantra* in order; utter the *Panchōpanishad mantra* over this.

25–26. Sprinkle all the vessels with this water either together or separately. Water which is not brackish, which is clear, sweet-smelling and of good taste, which is untouched by unclean people, and in large quantity, makes all things clean for all holy work; then listen how to clean the image (*b¯ram*).

27. For images made of metal the method for vessels of metal should be adopted. For images of stone, complete covering is prescribed for cleaning.

28–29. Similarly, for images of wood and those made of Jewels wiping completely; cleaning in this wise and collecting the required things, and having then touched the *S'akra*, (*S'akra–S'āla*, sacrificial hall, standing here for the space marked out for worship) understand that the image has become clean. For *Kuśa*, etc., wiping makes them clean. For other things cleanliness consists in these being unused.

30. Taking your seat with *darbha* (*Kuśa* grass) on a lower level than that of the place of worship, and wearing the *darbha*-ring in hand, clean the water with the *Pavitra–mantra.*

31–32. That sandal paste is considered best which is prepared, by mixing turmeric (*kunkuma*), alœ wood (*agaru*), and sandal, and grinding into a consistent paste with camphor. Else the natural red variety of sandal. Even other kinds of sandal wood are acceptable to Vishṇu.

33–39. The following flowers, etc., are acceptable for Vishṇu worship: Karavīra (oleander) red and white, lotus, red and white, Kétaki (Pandarus odoritissimus. Tan. Tāḷai), Jātimallikā (Jessamine), Utpala (water-lily) of 3 colours, Tagaram (Tabaraemontana coronaria: Tam Nandiyā–vaṭṭai), Champaka (michelia champaka), Droṇa (Tam. Tumbil), Vānīra (Cane

reed) (Calamus rotang: Tam. Vanji), Śamyakam (cassia fistulae Tam. Konrai), Śvētārkam (white Calotropis Gigantia–Tam. Erukku), Kutaja (Koraiya; Tam. Pālai), Kandali (sweet potato: Tam. a kind of valli-root), Vakula (minusoper elengi: Tam Makilam), Tulasi (basil), Navamallika (double jessamine, Tamil Iruvâtehi), Asana (yellow Sal, T. Vēngai), Tāla (Palm, Tam. Panai), Tamāla (xanthoxymus pichorius), Maruta (Trigonella coruculata, Tam. Nākai), Śami (Acasia Suma), Punnāga (Rottleria. T. Pinnai), Vaṁśa Punnāga (Kṣudra Punnāga), Mālati (Jessamine with large flowers. Tam. Jāti), Śvēta Kumuda (white–lily), Dévadāru (Pinus Devad), Utpala (water–lily, 2 kinds), Kōvidāra (mountain ebony), Nāga (Mesua terrea, Tam. Śirunāgai), Sadā-bhadra (Dēva-dāru or Kadamba), Priyanguka (Saffron), Bilva (Aegle marmelos, Tam. Vilva), Navamālā (a kind of Jessamine), Kayāhastī, 2 kinds, Āviram ( ) Karnikāram (Pentapetes auripolia, T. Kōngu), Vaishnavī, Śankha–pushpikā, Kambu-pushpika (Physalis Flexuosa), Aśoka (2 kinds, Ionesia Āśoka, another name of vakula), Kunda (a kind of jessamine), Gandhapūrna (a kind of kétaki), Sépālika (Nēbari, Tam. Karunocchil), Kurevaka (Barleria crystata, Tam. Kurinji), Pīta–kōranda ( Nandyāvarta, 2 kinds, Tamernae montana coronaria, Tam. Nandiyāvattai), Kshudra kētaka (small kētaki). These are the flowers to be gathered for the worship of Vishnu (Purushōttama).

40. Worship Him with day–flowers by day, and night–flowers by night. In times of emergency use whatever is available, the earlier mentioned being superior to those that follow.

41. *First half is too corrup for translation.* Flowers not to be used, should be avoided even on occasions of emergency.

42–44. Flowers not to be used even on occasions of emergency: These are Kōranda Krishnavarnam (Kōranda, Carissu Carandas, Tam. Kila), Kapittham: (wood apple, Tam. Vilā), Harikarnikā (Cassia Fiśtulā and Calotropis Gigantes), Agñavibhītakam (Beleric myrabolam, Terminalia Belerica, Tam. Śami), Sirisha (Memosa Sirisha, Tam. Vākai), Madayantika (Arabian Jessamine, Tam. Mallikai), Nirgundi (Vitex

Trifolia, Tam. Nocchil), Sindhuvâra (Vitex Trifolia, and etc), Kimśuka (Butea Frondosa, Tam. Murukkai) Śālmali (silk cotton, Bombea Heptaphyllum, Tam Ilavu), Japā (China rose, Hibiscus rose Tinensis, Tam. Śevvarattai), Arka (Calotropis Gigantia, Tam Erukku), Kanakamatham (Thorn apple, Datura metal and Festuosa, several varieties, Tam. Ūmattai), Karanjam (Galidūpa arbores, Tam. Pungai), Vishapādapam (Vishapushpaka, Vangueria spinosa, Tam. Kānjori variety), Bandhūkam (Pentapetes Phoenicia, Tam. Mechi tilakam), Mādhavī (Banisteria bengalensis, Tam. Kurukkatti), Nīpam (Nanoba Cardéfolia, Tam. Peruṁkaḍambu), Arjuna (River Sāl tree, Tam. Āttu-marāmaram), Pāṭalam (Bignonia suvave olens, Tam. Pādari), Chaudāka [pushpa?] (cloves), Śāṭaka, Atabu (long gourd, curcurbite lagenaris, Tam. Śurai), Śigru (Hesparānthera murunga, Tam. Pū-murungai).

45 - 47. Those mentioned above among tree-and creeper-flowers should be avoided under all circumstances. Flowers broken, those in the bud or dried up, and those kept beyond time, those fallen on the ground or strung in bunches, fallen down and those kept on the floor, those remaining after part has been used, those faded, those touched by forbidden people; these flowers, though recommended for use, should be avoided even in times of emergency. Having washed your hands in water, gather flowers in a holder.

48. A wise man will place these afterwards in a cool place. Barley, moung, panic seed (T. tinai), linseed, none of these is acceptable for any worship.

49. Hariyāli grass (dhūrva), Bhūstṛṇam (Andropogon Schae-nanthva, T. mattakāypul), Black pulse; of these gather the shoots provided these are green, have their ends intact and unbroken, for use in worship.

50. Leaves and shoots which are inauspicious should be avoided. Among roots *lāmajjam* (root of Vīraṇa grass: Tam-ilāmacchai) is very acceptable to the Supreme Soul.

51. Incense made from *Dēvadāru* mixed with *sandal* and *agaru*, in fire without smoke, should be offered at worship.

52. Sāl Sarjarasa (Vatica Robusta. Tam. narumīmaram also marāmaram), Daṇḍa (Nāgasara or Hedysarum Lagopodioides), mixed artificial *agaru* and free from animal products of any kind, may be offered in a vessel for incense.

53. Lamps lighted with cow's ghee, or fresh oil, with wick made of cotton thread should be used at worship; it should not be lighted in fire made by blowing through the mouth.

54. Silk cloth, either white (*dukūla*) or golden (*kshauma*), or stuff woven of fine cotton thread, new and smoked with incense, should be offered to the deity.

55. The jewels to be used for the deity should be made of gold and jewels. Jewels with flaws, and those used by human beings should be avoided altogether.

56. Rice contaminated with animal remains, chaff, ashes, bones, pieces of wood or stone, with any omission or break in the process of purification, should be rejected ( for use in the course of worship).

57. Offer gruel mixed with sugar (to God) prepared from rice, white as jessamine flower, clear moon, pearl and chank, well prepared from the *Sāli* variety of paddy and washed six times over.

58. Flour of *śāli* or "Sixty day's" rice, wheat, barley, green pulse, uncontaminated by either kind of salt, and with a plentiful admixture of ghee, may be offered as food.

59. Food and other eatables should not be too warm or cold; food under-cooked and over-cooked, or not properly cooked, should be avoided.

60. All seasonal ripe fruits, sweet and free from worms etc., may be offered in worship at proper times.

61. Ghee, made from cow's milk by boiling with juicy leaves, and carefully filtered should be used. It should be made fresh each time and accepted for use only after boiling it over fire.

62. Cleaning the vessel with touch of ghee first, divide the food put in it in two parts, and then putting over it a few drops of ghee again, offer the food.

63. Worship attendant deities with sandal and flowers; worship with offer of water and food should be reserved only for the deity.

64–66. Sticks of *Palāśa*, *Udumbara*, *Aśvatta*, *Plaksha*, *Nyagrodha* and other trees exuding juice, 12 inches in length, with unbroken ends should be offered at the fire, uttering the *Pītha-mantra*. In rites to bring about death, use sticks which are not straight, have smell and thorns, and are split; those obtained from poisonous trees, those which are quite dried up and have holes in them. *Idhma* (sticks thrown into the fire) should be one *hasta* (span) long. *Paridhi* (placed round the fire) one *bāhu* (one cubit).

67. (These articles, etc.) must have been grown by oneself with pouring of water, or obtained from a temple of Vishṇu. These must be one's own and auspicious to be used for worship.

68. (One who thus worships) carries the recollection of his good works through seven further births, and the result of the good deeds suffers no harm at any time.

69–72. Then (ultimately) one reaches the station where one experiences no sorrow or suffering. He who worships Janārdana with articles of worship given by others, whether for obtaining wealth or fame, his labour does him no good. Those who give of their wealth for worship of God, become entitled to their share when the worship is properly completed. Therefore making every effort to use a part at least of what you have earned in worship of God; never use wealth earned by others even on occasions of calamity.

73. If the articles of worship specified above should not be available, then offer worship with flowers alone. If even these should be unavailable then use water for worship. If even water should fail, offer your worship mentally.

74. If you are absorbed in making wealth, then get another Vaishṇava at least, to offer worship for you. A wise man would never break his fast without having offered worship to God.

75. Those who will not take food or drink, without having offered worship before, will find nothing unattainable in this world or in the other.

76. Whatever you do, do with clean things from day to day, and with devotion; that is really pleasing to Vishṇu.

77. In this manner, I have described to you in brief, the articles of worship, the method of their purification (and the manner of worship?). O, Padmaja (lotus-born)! What would you have me to expound to you now.

*In the Parama Saṁhitā of the Pāñcharātra, Chapter V, entitled "the prescribed disposal of articles of worship."*

# CHAPTER VI

*Brahma*

1. Expound to me the collection of *mantras* relating to Paramātma, the manner of their use, and the various results attainable thereby.

*Parama*

2. Very well I shall describe to you the supreme character of the *mantras*, their key letters (*bījāni*) and the way to use them. This is however a secret.

3. All that is done with the appropriate *mantras* obtain for you the wished for result. It is by *mantra* that God is drawn to you. It is by *mantra* again that He is released.

4. By secret utterance these are mantras, and therefore these are not to be published. Their form is not to be written and their features not to be described.

5. *Praṇava* (*mantra*) which is illuminating is counted the seed of all the *mantras. Being like their life* (?), it is regarded superior to all the *mantras*.

6. Worshipping God by that *mantra*, keep always uttering it in mind. He who is daily devoted to uttering the *Praṇava* in secret, attains the highest *siddhi* (miraculous power).

7. There is no *mantra* superior to the *Praṇava*, O, Pitāmaha. The *Oṁkāra in Praṇava* is of three *mātras* (short vowel lengths); while the *makāra* in it, is half a *mātrā*.

8. The seeds (*bīja*) of *mantras*, other than *Praṇava* are regarded as various. After the *bīja*, it is laid down that *namaskāra* should follow (the word *namaḥ*) in all *mantras*.

9. After *namaskāra*, know that the term *parā* should follow. *The next half śloka is corrupt.*

10. Make the name coupled with *Satvayoni*, *Rajoyoni* and *Tamoyoni*, take the dative plural affix, and join it to the term *parā*, with a similar termination.

11. The first and the eleventh vowels (*a* and *ai*) coupled with *bindu* (ru) and *Visarga* (:) together with *la* constitute the five *bījas* of the five *S'aktis* beginning *Jeshṭa*.[1]

12.–13, The third and the fifth vowels together with the 12th and the 14th and *la*–kāra are regarded as the five *bījas* of the five *S'aktis* beginning *Vāgīśvarī*.[2] The five vowels beginning with the sixth form similarly the five bījas of *S'aktis* beginning *Mohini*.[3]

14.–15. The names of all these are as they were given them at their creation. The *ma–kāra* is in the form of *bīja* (o) in all other sound–combinations just as breath is in the body O, Padmaja; *dakāra* is said to be the *bīja* of the *guṇas*. Regard it as the source (*yoni*) of the *guṇas*.

16. The *bīja* of *Buddhi* is *ba–kāra*, and its variation in the different forms of *buddhi*, then listen. For *Dharma* and other forms of *buddhi*.[4] (*Sātvika* form), the four letters beginning a form the *bīja*.[5]

17. *The first half is corrupt*: *Ma–kāra* forms the bīja of the *Ahaṅkāras*. In its variations the vowels other than *guṇa* (9 vowels excluding a, e, o).

18. *Pakāra* is the *bīja* of *manas* (mind), and is the name of *Sankalpa* (wish); *hakāra* is the *bīja* of *Kāla*; *ha* with visarga (:) is *digbīja*, (*bīja* of direction or space).

19. The five letters beginning *na* form the *bīja* of the five *tanmātras* beginning with *S'abda*;[6] for the five *buddhi indriyas* five letters beginning *ṇa* (*karmēndriyas*)[7] and for the other *indriyas* the five beginning with *ta*.

20. O, Padmaja, the *bīja* for the five *bhūtas*[8] are the five letters beginning *ñ*. The names of these are those given at creation.

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1. Ch. II, 36.
2. Ch. II 37.
3. Ch. II 38.
4. Ch. II 43 (b)
5. Ch. II, 45.
6. Ch. II, 50–51.
7. Ch. II, 55 (b).
8. Ch. II 54.

21. For *Vāsudèva* and others let those well advanced in the *Pāñchrātra* make the *bījā–akṣharas* based on the combination of *guṇas* and *śaktis*.

22. These are to be placed in order in the outer enclosure. For the construction of the *Chakramaṇḍala* (the circle of the mystic figure), I shall then expound the *chakra–mantra.*

23–25. The *bīja* of the axis is *chakāra* and is placed in the middle of the circle. The *bīja* of time, *ha* however, in combination with the twelve vowels (*svarāḥ*) become the *bīja* of the signs of the zodiac beginning *Meṣha* (Aries), and are put in the place of the spokes. To the left and the right of the *rāśis* (zodiacal signs), the *bījas* of the *tithis* (lunar days) are in order the consonants up to the letter *Sa.* They are respectively considered *S'ukla* (bright) and *Kriṣhṇa* (dark) in two parts.

26. For the bright fortnight take the first fifteen letters in order with a terminal bindu (*anusvāra*); for the dark make the terminal visarga ( : ). *Nakṣhatras* beginning with Aries, and in order, have for their *bīja* letters from *ra* onwards to *ka.*

27. It is said these begin with *Aśvayuk,* and are placed in the middle of the spokes. The *Grahas* (planets) are to be understood as having these *bīja* beginning with *ha,* and counted in reverse order down to *Ma.*

28. By virtue of the position of *Rāhu* and *Ketu* the seven *Grahas* (Planets) take their position tortuously each in its own house of the zodiac. The first short vowels (3) are *S'rī–bījāni*

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29. *Sa-kāra* and *Ma-kāra* are the *bījas* of the two halves of the felly. The *bījas* of the *tattvas* have already been detailed in full.

30. These are said to be *chakra mantra* for the making of the *chakra* in due form. Hear now the *bījas* of the six organs and their names in order.

31. The *guṇa* vowels (a, e, o) together with *ai,* the *visarga* ( : ) and bindu ( · ) joined on to the syllable *ha* are said to form the *bījas* of the six *aṅgas* (organs)

32. The heart, the head, the tuft, and the body (*kavacha*), the arms (*astra*) and the eye (*nètra*) –these are the appointed six organs, O, Padmaja.

33. The six-organs-placing (*Shaḍanga-nyāsa*) ought to be made daily whenever one's own protection is requisite, at the beginning of the worship in the morning and the evening, while going to bed and after food.

34. When you get rid of contact pollution of a woman in her courses, when you wish to purify a place, when you take up weapons of war the *S'astra-mantra* is prescribed.

35. When one sprinkles oneself with water, when one circumambulates God, when the communion prayer is offered during morning and evening worship, the *dig-mantra* (mantra of the directions) is prescribed.

36. By the incantation of *Bhūta-mantra* (mantra of the elements) bring the elements under your control. By daily incantation of *Kāla–mantra* (mantra of time) one gains length of life.

37–39. By incantation of *Prakṛti-mantra* one gains perpetual health. By constant incantation of the *mantra* of Vāsudéva and others (*vyūhas*) a man gains fulfilment of Dharma, etc. [*Dharma;* (righteousness), Gñana -(wisdom), *Vairāgya* (non-desire), and *Aiśvarya* (lordly power)]. One desiring emancipation must mutter daily the eight syllables or the twelve with his senses under control, and bring it to completion with the *Praṇava* at the end. One desirous of other wordly ends need not bring his incantation to an end with the *Praṇava.*

40–41 In making fire offerings all the *mantras* conclude with the term *Svāha.* Being pure of life and living on milk, barley, corn or what is gained by begging, whether it be leaves or fruits, gain the mantra desired, by practice at the holy junction of rivers, hills or temples.

42. First worship God, and then make your daily incantation, one thousand, ten thousand, one lak, or, the best of all, twelve laks of times.

43–44 By *japa* (incantation) one attains mastery of the *mantras*; but the wished for result can be gained by *homa* (fire offering). *Samid* (sticks of wood), ghee, fruits, lotus-petals, *havis* (cooked food), *these* should be offered into the fire daily for gaining the benefit if one is desirous of material benefit. For large benefits, the fire offering should continue for long; for small, only for a short time.

45. When one's object has been attained, a wise man would continue to do the worship mentally. The supreme Being should not be invoked for worship to be offered for a short time.

46. A *Vaishṇava* should never invoke the aid of God to get rid of suffering caused by others, as, for a worshipper of Vishṇu, such calamities destroy themselves.

47–49A. Even to one who does not wish for anything, prosperity or wealth is ever on the increase. Even one who wishes to gain an object gains that object for certain by offering worship to the Supreme God giving up that actual purpose. One who worships Him with great effort after expressing his desire 'Give me this', he is far from pleased, even though his desire be granted by Govinda.

49–51. If a Vaishnava still cherishes a desire to achieve an attainable object, on such occasions let him offer worship to one of the attendents of that God. The great wheel with 12 spokes, glorious as the Sun, well made with nave and fellows, should be worshipped for gaining a kingdom. *Hum* is its *bījam* and its name *Sudarśana*.

52. Worship the great conch, *Pānchajanya*, if you desire fame. *S'aṁ* is its *bījam*, its *devatā* (deity) is *S'abdapūrṇā*.

53–54. For causing trouble to your enemy, worship the *Gadā* (mace) as one who destroys, who is angry and whom it is not possible to overcome by *Suras* and *Asuras* (gods of war and demons). *Shaḍ* is its *bījam* A woman in form is its deity whose names are *Kṛtyā* and *Durgā*, O, *Pitāmaha* (Brahman)

55. If wealth is the object desired, worship with devotion the Supreme One as *Vaiśravana*. His *bīja* is *Kaṃ;* by him that wished for object will be obtained.

56. One wishing to enjoy greatness should worship Fire every day. His *bījam* is *ga*; its *nakshatra* (asterism) *Kṛttikā*.

57–59. O *Pitāmaha*, worship in particular *tithis* (days) and *yogas* (junctions) are also as described. It is with this object that I explained to you, and for the benefit of worshippers, a few of the *Kāma–bījas* (the origin of wishes). As wishes are so many it is not possible to go into elaborate details, even if both the teller and the hearer had really a hundred divine years. To all embodied beings all possible wishes are really desirable as is admitted generally.

60–61. By cherishing wishes one will gain nothing else. Therefore desire is of no benefit. Therefore make every effort to give up cherishing a wished–for desire. Render your service therefore unto God; by Him everything is attainable.

*In the Parama Samhitā of the Pāncharātra the Sixth chapter, entitled Mantra Kôsā.*

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## CHAPTER VII

*Brahma*

1. O, Bhagavan ! This worship which you have thus expounded is only for the initiated; it is not possible of performance by others with appropriate *mantras*.

2. In this matter explain, in due order, initiation (*Dīksha*) of the Vaishṇava. Which kind of man can gain *Dīksha* and in what place?

3. What are the differences in the character of *Dīksha*; what is the conduct prescribed for the *Dikshita*, one initiated ? I am very anxious to learn these, and therefore be so good as to expound these to me.

*Parahmah*

4–6. In holy bathing places where rivers join or reach the sea, in temples dedicated to God, on the tops of hills, in the interior apartments of a house, or in places pleasing to the mind, fix up your place of worship, after having previously tested the ground. To the Brahman is prescribed ground of white earth, to the Kshatriya, red. Gold coloured earth is recommended to the Vaiśya and black earth to the Sūdra. Land may also be otherwise divided as desired; the first is that which destroys sin.

7. *The first half is gone in part.* The ground should have a fall towards the North–East, and rise from there in all directions.

8–12. For auspicious functions the ground should be spacious, untouched by bad people. Having found out the desired piece of ground and having first of all cleared the ground of thorns and pebbles, a wise man will get it clear of human remains, chaff, ashes and bones. Making it wet, raise a mud altar in the middle. Making the ground level, with fall all round as tested by water, enclose it all round by a

boundary hedge in such a manner that people unconnected may not see the altar. Set up a roof without planting pillars (within the enclosure) so that sunlight may not fall on the altar at any time. Making the four doorways in order, then have also four fire-pits one in each direction.

13. Make many coloured juices from different articles and collect various shapes of pots, as also a variety of vessals.

14. Bring there also as many Vaishṇavas as are desirous of being initiated; all these alike must make their efforts with great attention.

15. Whoever shows greater interest, or provides more money, or takes more personal trouble, he gains a greater share of merit coming from a good deed.

16. Even though the *Āchārya* (the expert initiate) may grant initiation to his disciples for doing them good; those thus initiated should serve him to the extent possible for them.

17 to 20. In that place, at the appointed space, free from defects and trouble, at a distance from the city and village, but surrounded by these, well provided with all articles necessary as also things needed for worship, with the permission of expert Vaishṇvas who had formerly been initiated, the *Achārya* (the expert initiate) shall grant initiation to noble-minded Vaishṇavas, in the holy "*Yāga S'āla*", well provided with all that may be needed for the ceremony, as well as for worship; with floor clean as the surface of glass, ornamented with a cloth awning, rich with flowers, leaves and fruits, and decorated with waterpot finials in all directions, uncontaminated by uninitiated people and with a plentiful supply of water.

21. To the Vaishṇavas (as above described) let the initiation be given, in prescribed form, on the 12th *tithi* or the full moon, the equinoxes, and the solstices, or in the asterism *S'rāvana* (*Vishṇu Nakshatra*)

22-23. He is called an *Āchārya* who is a devotee of Vishṇu, one leading a married life, with full knowledge of how to initiate, ever on the look out to help others, bearing the marks of the Disc (*Chakra*), etc., without adopting the

initiation in *Dikshsa* as a profession, quite in love with the performance of his duty as such, free from worldly desire and possessed of intimate knowledge of the Vedic learning.

24. The three groups, Brahmaṇa, Kshatriya and Vaiśya are considered worthy of initiation (*Dīksha*); such Sūdras and women are also eligible who are of good birth, of good character and possesed of good qualities.

25. Do not confer initiation (*Dīksha*) on those who are merely curious to know, who are unbelieving, who are cruel in habit, who are of unrighteous conduct, who are ignorantly perverse, who do not follow betters, who are uneducated and who are guilty of ingratitude.

26. This supreme *Vaishṇava dīksha* should not be conferred upon the evil-minded who seek it for mere parade, or for mere investigation.

27. That wise man who is ever anxious to gain knowledge of the proper way of worshipping God, is alone fit for conferring *dīksha* upon. It is by doing this that *Dharma* prospers.

28. The *Āchārya* (leading *Dīkshita*) surrounded by other *dikshitas*, with his mind bent on God, shall enter the place prepared by his disciples for the purpose of conferring *Dīksha*.

29. Having on the previous day taken food free from pungent things and salt, with a serene mind, he should take the holy sip of water the next morning and measure out the prepared ground to make it of the desired size.

30–31. The size of the altar is prescribed as 12 *aratnis* for Brahmans and Kshatriyas; and for Vaiśyas one sixth less; for women and Sūdras one-third less. These must be measured out by the line (*Sūtra*); in the middle of the alter make the axis measuring a twelfth of the altar area.

32. The nave is to be of the same size. For the spokes let the size be twice as much (2/12ths). Understand that the *Vimāna* is to be in the middle of the nave for sacrifice.

33. Drive a peg in the centre, and from it draw out threads to places marked round in a circle at equal distances as measured out, and make a network as it were.

34. Paint all this space with colour material; make the whole circular in form, with the proper measurements for the parts as prescribed.

35. Divide the surface of the nave into three circles round the same centre where the principal twelve-petalled lotus has to be made.

36. In the middle circle is to be the pericarp of the lotus; in the second the filaments; in the third its peatals equal in size and beautiful.

37. These would be wide in the middle narrowing to the tip gradually. The interspaces between the petals must be of the same shape all round.

38. Make the whole space of the nave, divided into three as measured by the line. Divide the space for the spokes into twelve equal parts.

39. Make the spokes and their interspaces of equal size respectively all round in due order.

40–42. Mark the main directions between spokes, and the intermediate directions on the spokes themselves. Make the spokes thick at the root and at the end, but of circular form in the middle, measuring all over half that size. Make the two fellows of equal curvature all round, one below and one above, to which are joined the spokes. These are to be understood as counting 24 going round all directions in order.

43. Make the joints of the fellows always in the space between the ends of the spokes. So far about the circle (*Chakra*). Round this circle is to be the outer orb.

44. Make an outer veranda for this, of the size of the nave. This outer veranda should go all round for the entry of those desiring *dīksha* (consecration)

45 In that veranda make the places for the guardian deities of the compass, each in its direction. These places must be square, half a cubit each side.

46 Just outside of the altar make a round spot one cubit in size, either dug into the earth or raised above it, to indicate the direction of the gateways.

47. Make at the cardinal points, doorways with four sides, spacious in the middle and with ample side spaces.

48. Understand that the entrances, beginning with the north, are to be the four entrances and exits for Brahmans and others in order.

49. Make the outer circle contain five circular spaces, for the five *Mahābhūtas* (the five great elements beginning *Akāśa* etc.) to be in.

50–51. Having this way made all round the circle to the correct size as measured by the string, then the expert *guru* shall paint it over in five colours, namely, white, black, red, brown, and gold or yellow in the circular space; the inner parts of the lotus should be in the colour of the lotus.

52–53. First paint the pericarp in yellow colour everywhere; paint the filaments in a mixture of white and red; paint the petals white all round and brown within. Paint, the fellow, white, red and black in three parts.

54. The spokes must be painted brown with white in the middle. The periphery in the fellow should be of a different colour from it.

55–57. In painting let white and black alternate with yellow where they join. Having painted the circle in this manner, paint afterwards on the outside, the cities of the guardians of the directions, in various colours. In the outer circuit paint in the five colours in the order, black, yellow, red, brown and white. Paint the doorways red and white to make them look beautiful.

58. O, Kamalodbhava, (*lotus-born*) having painted the wheel in the manner described above, teach the pupil the accepted rule of conduct (*Samaya*) of the great ones of the Vaishṇava community.

59. Hereafter I shall explain to you the method of powder drawing by which people make the orbit of the circle by means of powder.

60. Whatever *colours* I have prescribed for painting, the same colours should be used in making the circle with powder.

61. The wise one will get the powder made by those expert in it, with plants, minerals, leaves, sticks and fruits, according to the prescribed methods.

62. The making of the circle with powder is permissible for every one of the parts described. Lowering and raising of levels, and the thinning of parts will have to be done with skill.

63. Make the pericarp raised, by some divise of machinery, the level of the petals must be above the inner space and the spokes above the middle space.

64–65. The other portions will be filled level by wise men. Having in this manner drawn the circle by means of powder, the *Āchārya* (the chief initiate), with care, should admit to initiation those desirous of admission.

66. The *chakra* (circle) of *Iśvara* (God) thus drawn in paint should be set either on a wall or on a cloth beyond the sight of people. At appointed times one must see it himself contemplating the Supreme Lord.

67. It is by so doing that faith in it is created. All parts within the circle should be kept intact and none destroyed.

68. I have thus described to you all about the making of the *chakra* by contemplating upon which all sins get destroyed.

69. If such a *chakra* is painted in a house, evil spirits serpents, etc., goblins, spirits of the dead, evil-minded beings, will not come near it.

70. By Vaishṇavas, desirous of obtaining their wishes, should by all means be worshipped *Vāsudèva* mounted on this *Chakra.*

*In the Parama Saṃhita of the Pāñcharātra the Seventh Chapter, entitled Chakra.*

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## CHAPTER VIII

*Paramah*

1. I shall hereafter expound to you the character of the supreme *Diksha* by the attainment of which a pure-souled Vaishṇava gains *Siddhi* (Salvation).

2. Those well versed in initiating people recommend consecration (*diksha*) as the best means of concentration to those of infirm mind, and, as yet, unacquainted with the means by which to gain emancipation.

3. That *dīksha* is to be gained by performing with devotion three duties; the first of these three is *Samaya* (principles), the rule of the community; the next knowledge of what is laid down to be done (*discipline, Tantra* or *S'āstra* bearing on the subject) and then the actual practice of worship.

4. These three things have to be practised in order, with earnestness by the learned, for the prosperity of the *Dharma* at all times.

5. Having first of all given one's agreement, one must hear the rule of the community (*Samayam*); then one should gain knowledge of the *tantra* by the method of learning a *S'āstra.*

6-7A. Then again having received initiation by means of the proper recital of the *mantras* (*mantra–dīksha*) let him worship God, after being duly consecrated. Whoever, in devotion, practises the *dīksha* (the course of consecration ordained) with earnestness, gains, by grace of God, all he wishes to attain to.

7B–10A. Having drawn in paint, with the attendant fetures the *Chakra* (the mystic–wheel), the teacher should show it to the disciple receiving consecration. The disciple then becomes initiated into the community (*Samaya Dīkṣhita*). Similarly drawing thereafter, the mystic *chakra* with coloured powder let the *Achārya* make the disciples see in proper

form, then the disciple becomes consecrated in the *Tantra-Dīksha* (initiation into the science). Offering all the *mantras* as oblations in fire, and having invoked the Supreme Lord into it, then show the mystic circle (*maṇḍala*) to the disciple who then becomes an *upāsaka* (worshipper).

10B–11. First take note of what has to be done (*tantra*); then re-collect the *mantras* to be used; then worship God. This is the triple order of worship. After this I shall state in general terms the rules of ordination.

12–13. This rule of ordination is the means of accomplishing all that one may wish for, O Brahman! therefore listen with attention. Having first fixed upon the place, and, having drawn the mystic circle as prescribed in the *Sāstras*, one well versed in the *mantras*, will place, in all the points of the compass pots filled with water. These pots should have cloths thrown round the neck, with flowers, shoots of plants and fruits with them.

14–15. These may be 12, 8 or 4, and must be set up uttering the *vāri-mantra*, with a canopy set up with the *vyōma-mantra*, presenting lamps with *téjo-mantra*, fly whisk with *vāyu-mantra* and umbrella with *kshiti-mantra*. Make the *agni-kuṇḍa* (receptacle for fire) for Vāsudéva in the west.

16. For the purpose of carrying the fire service to good result, have plenty of ghee melted and free from clots. Then wash all the vessels required and get ready the sticks of wood (*samid*) and sacrificial grass (*kuśā* or Poa cynosurcides).

17. Make the fire with churning sticks, or by flint. Then make the disciple, devoted and humble, read the *tantra* (the proper course of service).

18. Looking eastwards one should, by the method of destruction, destroy (the physical body); then creating a fresh body make it remain with the senses subdued.

19. Having as described above got everything ready, the initiating *āchārya* (teacher) having then protected himself and having entrusted the various organs of the body to the proper deities in charge, should perform the *bīja-nyāsa* (the placing the *bīja-aksharas* in their respective places).

20. Place the *aksha-bīja* at the nave, the *nābhi-bīja* at the centre (axle-hole); in the petals (of the lotus-*chakra*) the *bījas* of the various *mūrtis* should be placed, and in the filaments the *bījas* of the *S'aktis*.

21-22. In the spokes, place the *kāla-bījas*, which are the origin of the *S'aktis* from the point of view of the respective *bījas* At the top of the spokes place the *tattvas* or *bījas* of *Mūrti-pālas*. On the rim place the *bījas* of the *pakshas* (fortnights) and *tithis* (days) in the proper order to the right and left of the cities of *Loka-Pālas* marked on them.

23. In the rim of the circle and in the houses of the *Dik-Pālas*, make room for the *bīja-aksharas* of the others (*Nakshtras*, *Gṛhas* etc.), and in the outer circle place the *bījas* of the *Bhūtas*.

24. In the lotus placed amidst the circle, invoke the Supreme God. Having thus invoked His presence, offer Him worship mentally in the manner prescribed by the *Sāstras*.

25-27. Contemplating the Supreme Soul as present in the seat (pīṭha), offer Him water welcoming Him; then having obtained His permission and. making the ambulation by the right in an attitude of deferential worship, approach the fire-altar for the performance of the fire-oblations. In the place all round the fire-pit, mark out an outer circle one *hasta* (18 inches or a cubit) all round the fire-pit and do all else down to the complete formation of the circle. Then getting up worship the Supreme God in the prescribed form.

28-30. Mentally worship God up to the presentation *Anjana* (face-mark) and then bring the mirror and present it. Then getting up from your seat take out a third of the cooked food (*charu*) in the vessel, and, having offered it first, then present to God whatever has been collected of food and other eatables (*bhakshya* and *bhojya*). Protecting yourself in due form right up to the offer of a handful of flowers, and, obtaining permission, perform the fire oblation beginning with the placing of the sticks (to mark the fire-altar). In the middle of the fire invoke the God in the lotus by the *tejo-mantra*.

31. Then offering worship and then making the fire-oblation with sticks, and then bringing the new spoon (for

fire-service), perform with the *Pīṭha-mantra* the pouring (of ghee) in one continuous flow.

32. Then again offer the ghee oblation by means of *dharvi* (improvised leaf spoon) fifteen times with the *Paramahaṃsa mantra.* In this manner let the teacher (*Guru*) make a thousand ghee oblations.

33. First make a hundred oblations each by the *Pīṭha-mantra*, then by the *Panchōpanishad-mantra*; then the *S'akti-mantra;* then *Mūrṭi-mantra,* then *Mūrtipāla-mantra* and again by the *Śakti-mantra.*

34. By the *Aksha-mantra*, etc., offer the ghee oblation ten times. Having in this manner made the fire burn and sprinkling water round it, bring the disciple outside into the circle (*maṇḍala*).

35–36. From the cooked food taking out a little, three times each, from the navel, the heart and the crown of the head, the teacher (*guru*), being seated to the west of the fire and sprinkling it over three times with water, give it to the disciple with the *mantra Purushātma.* The disciple should then and there, eat food consecrated to Vishṇu in great humility.

37. Having eaten and then taken the holy sip suitable to the occasion, the disciple should get close to the teacher. The teacher should give him the toothstick (*danta-dhāvanam*) with the *Guṇa-mantra* (*guṇènaiva*).

38. In the evening give him, when ready washed and taken the holy sip, the protection with the *Kāla-mantra.* Tie up at the fore-end of the hand a string of three strands made holy with due incantation.

39–40. Having touched him with the *Vāsudéva-mantra* make him sleep over a bed spread with *darbha* grass, having touched his eyes with *Rūpamantra* for the obtaining of the dream, and, asking him to keep watchful ( for the coming dream), he should sit up awake along with a number of *Dīkshitas* diverting them with stories relating to Vishṇu.

41. Thus the teacher shall spend the night without sleep. If he is physically unable, let him deliver the God into the circle containing the fire-alter.

42-43. Having got up in the morning and after full bath, body purified by the use of the proper *mantras*, he must give up the place he made use of the previous day, and prepare a new circle as before. Then he should call up the novitiate, and, after giving him the bath etc. and making him again pure by the use of the *mantras*, make the fire oblations as was done before.

44. Having covered the face of the novitiate with a cloth, he should take him by the hand, and enter the circle by the doorway intended for his own use.

45-46. Taking him round by the right he should make him offer obeisance to the Guardians of the Directions. Whatever flower among the flowers he touches by accident in the act of obeisance, that shall be his flower, and the *mantra* proper to that deity shall be his *mantra* for his protection and prosperity. Now taking off the blind, he should show him the *Chakramaṇḍala.*

47. Then explain to him, in due order and in the appropriate division, the *tattvas* (elements or principles). Then order him to contemplate, having thus understood the true nature of the principles.

48. With the highest devotion make him give himself up and all that belongs to him. Similarly, let him give up the gems, the jewels, and the clothing.

49. Make him give free gifts of love, and adopt the discipline (*vṛata*) of a devotee of Vishṇu. Then grant him full permission for the performance of all acts of worship of God.

50. Make him hear the teaching and the secrets coming in unbroken succession. Even in the same manner initiate all others as well.

51. In case of evil dreams, or, if other portents of evil should appear, then make one hundred oblations in the fire with the *Panchōpanishadmantra.*

52. The teacher may, with easier ceremonies, consecrate a disciple of his, possessed of learning, lineage and discipline in religion (*tapas*).

53. Dismissing the disciple, sending out the Supreme God from the space up to the border of the *maṇḍala* (circle), and leaving in God invoked in the midst of the fire-alter, clear all other space of everything.

54. Whichever of his disciples, possessed of the necessary qualities, the teacher (*āchārya*) wishes to instal as *āchārya*, let him (the chosen disciple) be anointed by one versed in the *mantra* in the manner prescribed below.

55. Make 12 pots filled with sandal, flowers, fruits, milk, fine paddy (*śāli*), black pulse (*māsha*), barley and other grains, and put into them gems, minerals and gold.

56. Fill them with clean holy water, and then set them up in the different directions, adorned with sandal and flowers in the prescribed order, with the *mūrti–mantra.*

57–58. Then seating, face to the East, the disciple who has been already initiated according to the rites prescribed in the *tantra* (*Sāstra* or science), who is interested, disciplined, learned and free from greed, let the *Āchārya* (teacher) facing east, worship mentally the Lord God invoked in the seat, and then intimate Him what he intended doing.

59. Having obtained permission, the *Āchārya* (*Guru*) being seated and having the pots brought to him with the proper *mantras*, should pour the water over the head of the disciple in the order of creation (*S'rishṭi–krama).*

60. Having finished the ablution with all the pots of water, let the *Āchārya* himself give him his seat (*bṛsi*). The disciple shall, on the other hand, take his seat, silent and humble, upon it after having taken clean clothing.

61. The *Āchārya* should then give him the *Vaishṇava Chakra* (make the mark of the discus,) and then grant him the upper cloth (*Yoga paṭṭakam*, worn across the chest from the left shoulder). He shall then say " Become preceptor in the *Vaishṇava–tantra* (the science of *Pāncharātra*), and remain beloved of all created beings".

62. May disciples come to you. Conduct yourself with them in accordance with the *Sāstra*. Do not conduct yourself towards them as a greedy man, nor show desire or fear in your conduct.

63–64. "Be always mindful of God as taught in the *Pāncharātra*". Having been thus instructed, let the disciple get up, go round the teacher keeping him to the right, place him on a seat, and then wash his feet with water. Let him sprinkle the water from the teacher's feet over his own head with humility and devotion.

65–67A. Let the disciple please the *Guru* with presents of money, to the extent of his means and devotion. Whatever the disciple gives his *Guru*, be it gold, vehicle, land, clothing, the Lord of Gods is well pleased with that. " I am now seeking refuge with you, and place my body and wealth at your disposal". So saying let him fall prostrate at the *Guru's* feet in obeisance.

67B–70. "O, Lovely one, may you prosper in life and in wealth". So saying let the *Guru* dismiss the pupil with affection. That disciple who gained his initiation at the *Chakramanḍala* of Vishṇu, pleases his Guru with folded hands by gift of money. Having thus pleased him, let him take hold of the *Guru's* feet in his own hands, let him pray for permission to worship the God of Gods. Let the *Guru* then declare " I permit you to offer worship to God"

71. Having obtained permission, the disciple, who has now been initiated in the *mantra*, shall worship the Supreme Lord. It is only by worshipping in this manner that one obtains the benefit of worship.

72. Whoever performs worship without the permission of his *Āchārya* the God of Gods is not pleased with his worship in the least.

73. Therefore seeing God shown to him by his teacher, in the middle of the *Manḍala* and having gained the *Guru's* permission, let him, the disciple, worship the Supreme God.

74. One who thus grants the *Vaishṇava dīksha*, and one who causes another to grant it, both of them go to Heaven (*Svarga*). He who declines to grant it shall go to Hell.

75. Whoever grants the *Vishṇu dīksha* out of sheer love of money, to one who, though seeking, has no faith in it, that *Guru* becomes one fallen from righteousness.

76. Whoever, in ignorance, deals contemptuously with the *Guru* (teacher) who is an acknowledged initiate, he should be regarded as fallen from the path of the *Sāstra* (*tantra*). The granting of *dīksha* to him is of no benefit.

77. As soon as the *dīksha*-ceremonies are over, all the things used therefor should be deposited in a large body of water. Otherwise they should be buried in clean earth away from the footpaths.

78–82. First having made the *maṇḍala* (circle), then performing the fire-oblations with *mantras* in due order, having given the cooked food, leading him, then giving him the tooth-stick for use, making him sleep in the *Chakra-maṇḍala*, having had him dream, having remained fasting the next day, having drawn the whole *maṇḍala* again on the day following, entering it after incantation and fire-oblations with *mantra* at sunset, and then revoking everything, proceed the next morning to a holy bathing place for the closing bath. There get devoted Brahmans pronounce their benediction after doing everything to please them. This is, in due order, the series of rites for the granting of the *dīksha*. What shall I expound next for the good of the devoted, O, Kamalāsana!

*In the Parama Samhita of the Pāncharātra the Eighth Chapter, entitled Dīksha.*

# CHAPTER IX

*Brahma*

1. O, Janārdana !, Please tell me how one practising the initiation of others in *Dīksha* understands the significance to the novitiate, of auspicious and inauspicious omens.

*Parama*

2. By the fall of the tooth stick, by the understanding of the dreams, and by the form of the flames of the lighted fire, the instructor understands the auspicious and the inauspicious.

3–4. Banyan, fig, *aśvatta* (ficus religiosa), plaksha (Indian fig), *darbha* (Poa cynosuroides), Bamboo, *Ātmakara*, *Apāvargam*, the pith of *Apāng* (Achryānthes aspira, Tamil *Nāyuruvi*), *Dhātakī* (Grislea Tomentosa. Tam. *Vērātti*), *S'amī*, (Acacia Suma, Tam. *Vanni*), and other varieties of clean wood should be used for cleaning teeth. Each of the pieces for use must be 12 inches long, unbent, and without knots.

5–7. The wise man, after carefully cleaning these with water, will chew from the root upwards. One must chew the stick looking towards the North, East, West or South in the descending order of caste; then rubbing the teeth with the chewed part, up and down, then breaking it in the middle, and washing it with water again, it must be thrown out. The wise man must then examine how it had fallen.

8–9. If it fell tip towards the east, there will be prosperity; if south–east, augmentation of strength from penance; if south, death will follow; if south–west, loss of wealth; if west, supreme peace; if north–west, coming of disease; if north, accession of wealth and if north–east, supreme happiness.

10. If however it should fall standing upwards great prosperity will follow. In this manner let the omens be understood from the tooth stick.

11. This should be observed on occasions of taking *dīksha*, at the beginning of any great work, or when you desire to know good and evil relating to yourself.

12. Then, having fasted (the previous day) make the observation as prescribed above. I shall now proceed to describe the good and evil to the initiate from dreams.

13–14. Having had a dream one should report it as he had it to his preceptor (*Guru*). Dreams in the first quarter of the night, bring their fruit a year after; in the second quarter, in eight months; in the third, in three months; and in the fourth, at the end of the month; at daybreak the result follows immediately.

15–23. If one witnesses in a dream the Sun in full glory, the moon surrounded by stars, the glowing fire of the *Agnihōtra* or a blazing fire, mother, father, wives, sons, brothers, and friends; if one dreams of eating uncooked human flesh eating from feet upwards, of taking milk, *soma*, *surā* (toddy), blood, sugar, curds, and ghee; drinking water from the sea or flowing river, and the eating of sweet gruel; mounting with ease on man, elephant, etc., terrace of a mansion, palanquin, fruit-trees, carriage, seat, bed; the crossing over of seas, rivers and other bodies of water; meeting with God, Brahman, preceptor (*Guru*), learned and wise man, saintly men; seeing the following; conch, the discus, the flag, a city in heaven (vision in the sky), the bull, the umbrella, the flag of Indra (rain–bow), rain, looking–glass, gems, fly–whisk, fan of talipot palm, pot full of water, blood, raw flesh; rubbing one's body with flour, the hearing of holy words, illicit intercourse, being bitten by snakes, scorpions, etc., being bound in every limb, contemptuous turning out by relations, and other such objects and occurrences, understand the advent in a short time of auspicious good fortune.

24–25. If, on the other hand, one sees oneself naked, without dress, incapable of action, mounted on a broken vehicle, with broken umbrella, flag or weapons, a *Chanḍāla*, a washerman, painter, running barbarian (*Mlēccha*) spies, a heretical ascetic, to him nothing auspicious happens.

26–30 A. The mounting of an ass, a camel, a buffalo, a tiger, an anthill; being anointed with, and mounted as before, and proceeding towards the south; the gaining of silver and gold, drinking of liquor and oil, dancing with one's body bedaubed with mud, and being married; being rapidly borne down a current, the eating of cooked meat, the falling of one's teeth, the shaving of one's head, getting drowned in water, mounting with suffering a dried up tree, sunshine in a dream; having seen these unauspicious sights and other such, no man attains to anything good, and there is no use further investigating this.

30B–32 A. In the midst of his dreams whoever eats sweet gruel mixed with ghee, whoever standing on a hill climbs a tree, whoever being on a mansion crosses the sea by himself, such a person gains a kingdom, as also one who dreams of eating the earth.

32 B–33 A. Whatever Dēvas, Brahmans, cows, wearers of linga (a sect of *S'aivas*), the Fathers (manes), king, speak to one in a dream, that happens for certain.

33 B–36 A. In getting initiated, in consecrating a temple, and when, among people, calamitous changes are seen, carefully note the dreams that one may have. In conducting the fire-rites, if the fire burns without any effort, or when the flames burn rightwise, when it emits sweet smell and when it appears pleasant looking, the wealth of the officiant (*Sādakaḥ*) will increase without doubt.

36 B–38 A. If the fire brought for the *homa* (oblation) suffers extinction without visible cause, calamities will befall the officiant. There is no need to doubt this. If the fire throws off marks of Vishṇu (*Vishṇu-lingam*)[1] or evil smell, if it will not glow into a flame or in the right direction, then it is inauspicious.

38 B–39 A. When the *maṇḍala* is being made, if pouring rain falls or a storm blows, or a halo forms round the sun, the death of a relation or something unpleasing to the Gods will happen.

1. Seems intended for the whirling of the fire. See Vishṇu Nighaṇṭu.

40–44. Nothing good will happen to the officiant, O, Brahman. If other signs of good and of great influence should happen, and if the times be auspicious and good, his wealth will increase. Even things difficult of attainment will of themselves come to him–the grace of God or the great good that one seeks from divine grace. At the attainment of success in the performance, if obstructions come in the way, or calamities resulting from act of God happen, these are called evil omens. In this manner the officiant, by the omens that appear, should determine whether the fulfilment or otherwise of the desired object, would be auspicious or inauspicious.

*In the Parama Samhita of the Pāncharātra*
*the ninth Chapter entitled " Knowledge of Omens. "*

# CHAPTER X

*Brahma*

1. O, Janārdana!, expound to me, in due elaboration, the path of the *Yōga* (concentrated effort); as also all the essential parts constituting it, as I am very anxious to know.

*Parama*

2. Among all kinds of knowledge, the knowledge of the *Yōga* is greater; because it is by *Yōga*-knowledge that one gains the supreme happiness of emancipation.

3. A mere performance of a rite by one, without a correct knowledge of the application of the mind in its performance, will not do the great good derivable from it; therefore practise the *Yōga*.

4–6 A. That *Yōga*, as determined in the *S'āstras*, is of two kinds, viz., *Gñāna-Yōga* and *Kriyā-Yōga* by the proper classification of *Karma* on the one hand and by the varying attitude of the mind on the other. That is called *Yōga*, which keeps the mind steady and composed in regard to any particular matter.

6B–9. If a man fixes his mind and keeps it firm in doing any particular act or rite, that is *Karma-Yōga*, which destroys all sin. If one in the pursuit of knowledge binds his mind to it without suffering in the effort, that is to be understood as *Gñāna-Yōga*, which is auspicious and brings to one all success. He whose mind experiences no pain in the practice of either of these, attains to the place which is well-famed as the abode of Vishṇu. For both of these *Yōgas*, God alone is the object.

10. Propitiation of him (worship) can be done by knowledge, as well as by service. Control of body and discipline of mind (penance, etc.), it is laid down, constitute *Karma-Yōga*.

11–13. Absence of desire and composure of mind are regarded as the features of *Gñāna–Yōga.* Protect the organ of speech from harshness; the hand from doing what should not be done; the feet from going where it ought not to, and from false step in dancing; one's sexual organs from connection with blameable women; the secret organ from passing wind as desired; the mind from resolving upon evil.

14–16. The control exercised in this manner according to *dharma* is reputed *Yama* (self-control). Vows, fasts, and the giving of alms, these when used for controlling the senses (*indriyas*), are called *Niyama* (discipline) and become aids to *Karma–Yōga.* Whatever work is done on the principle of *Karma–Yōga* (with due concentration upon what is being done), having done it to completion, make it over to the Supreme Soul, setting it at His feet as you do water for washing, even if the work happens to be one done with a view to securing benefit for oneself.

17–20 One who understands *Yōga* must have regard only to service rendered to God, being in great doubt which work is in accordance with true knowledge and which goes against it, as the interval between the two is great. This indeed is the teaching of the *tantra* (*S'āstra*). The ears which are desired for hearing sweet sounds, the eyes desired to see beautiful objects, the skin desired for touching soft things, the nose desired for smelling fragrant things, the tongue desired for tasting food and the mind desired for noting what takes place in the world about, the knowledge by means of which one controls these organs–is what is called *Vairāgya* (non–desire).

21. The placing of one's mind in the Supreme Soul and its retention there without a break is to be understood as *Samādhi* (absorption of the mind in the Supreme). Knowledge (*gñāna*) is the best means to the attainment of *Yōga.*

22. One who is certain of the one only end, should first of all control the organs of sense by non–desire (*Vairāgya*), then must concentrate his mind and fix it upon the Lord of Gods, as the only end wished for.

23–24 He must contemplate Him, as if he sees Him near, doing obeisance to Him as if he were in touch with Him, as if he heard Him speaking being seated before him; he must thus contemplate without the slightest fear. In this way practise the *Yōga*; God will then be pleased by this means.

*Brahma*

25. Men's minds (*Chittam*) have long been infused with the association of worldly life. How can these be controlled by the instantaneous access of *Gñāna–Yōga* ?

26. Even when the mind is made free of all evil by this *Yōga*, at the end of the absorption of *Samādhi*, it will find it impossible to get over its own nature.

27. At one time when under control, man regards his mind free of all evil. That mind gets out of control, when the opposite stimulus appears.

*Parama*

28. It is just so, as you have said. It is indeed difficult to keep the mind under control. By long practice however, the mind must attain to the condition of uprooting *desire.*

29. Therefore these impressions of worldly life get scattered all round. When these impressions of life show relaxation, make firm the composure of your own mind by effort.

30. By the achievement of this composure of mind and by the giving up of all associations, your own action, having gained for you the *Vaikuṇṭha* mansion, protects you.

31. By effort repeated many times, bring your mind by slow steps to concentration on one aim (*ēkāntam*). Never attempt to do this rapidly.

32. He who attempts to bring his mind under control too quickly, brings down upon him obstructions to gaining his object, or becomes liable to diseases of various kinds.

33. As one brings the irrepressible cupid (in man) under control, by slow beginnings, and by long protracted effort, the great minded–ones bring their minds, in the same manner, under discipline,

34–37 A. In a place unfrequented by human beings, free from molestation, pleasing to the mind, without undue trouble in regard to food and free movement, without being exposed to winds too cold or too hot, or to dews, holy and with a plentiful supply of water, calling up your strength, unmoved, having well practised the *Yōga Vidyā,* and bearing it habitually, one should investigate it with great care; and from time to time calmly and without injuring his body he should then contemplate upon his own births, existence, destruction, etc.

37 B–38. In one contemplating in this manner and wishing for the protection of God, both interest and devotion in the practice of the path of the *Yōga* arises. Being of undisturbed mind, let him then lead his mind into it.

39. Let him note what it is that is attractive to his mind, and, having investigated carefully, let him remove the cause of that attraction.

40. One who knows it, even if he be earnest in the pursuit of the *Yōga,* must know that this is subversive to his practising of the *Yōga* firmly.

41–42. His mind thus awakened, let him go, even by effort, to an unoccupied place, where, by absence of stimulating cause, by want of contact, by fear, by knowing the evil consequences arising from it, and by the passing of the years of his life, non–desire in things desired, arises.

*Brahma*

43. By the means expounded above enjoyment for man ceases. How can the desire for enjoyment cease in the mind of man by the means expounded ?

44. It remains in the mind deeply rooted in the wish "let this be mine", "let this be mine". How can the uprooting of that desire, firmly rooted in thought, be brought about?

45. For things enjoyed, desire ceases by the acquiring of knowledge. How can the desire for things unenjoyed be prevented from attracting the mind ?

*Parama*

46. One should enjoy things enjoyable which are not opposed to *dharma*; but, when they are not obtainable for enjoyment, understand their enjoyment by seeing, hearing etc.

47. Having well understood its nature, the sorrow resulting therefrom, the evils arising therefrom and the fear, make an effort, unperturbed to bear these in mind.

48. You would find many *Yōgins* who had failed in this effort of conquering desire. "I shall not thus fail in my effort"; bear this resolve in mind, by every effort of yours.

49. Observe those who, having practised for long the *Yōga* by means of concentration resulting from the knowledge of its true nature, fall a pray to ignorance by means of those causes of desire which are indeed trifling.

50. In a man of cultivated mind who has understood things and thus investigates this matter, real faith in the path of *Yōga* springs in very truth.

51. In a man who sees enjoyments as yet un–tasted, just exactly as those already enjoyed by him, the interest and devotion in the worship of God grows from day to day.

52. Therefore, with your senses under control, worship the God of Gods with enthusiasm by means of mental worship (*Dhyāna–Yagña*) without relaxation.

53. In this manner worship the Supreme God in a holy place, in the faith that He is before you, with all desirable things acceptable to Him.

54. Worship thus done by him will not, by His Grace, suffer destruction in the least. Nor will any obstruction divine or human come in his way.

55. Even though one is an accomplished *Yōgin* and has brought his mind under control, he must take it that his mind is not his own, and he should not take it as being under his control.

56. One should not show one's achievement of non–desire to the common people; if one is capable of it, his accomplishment is for demonstration before God.

57. Having practised non-desire adequately, and well disciplined your sense by intense concentration, bear in your heart always and without relaxation the Supreme God.

58. Whenever one's mind feels drawn to a gem or gold (*hiraṇye*), let him, without hesitation, bring about God's entry into it.

59. Having thus disciplined the mind and being ever in the practise of the *Yōga*, one attains, by the grace of the God of Gods, to God Himself.

*Brahma*

60. What is the *Yōga* which is achieved by works, and what is the *Yōga* of knowledge; what is the sort of man to whom each is in an eminent degree suitable ?

*Parama*

61. To a man of uncultivated mind, but put into the path of the righteous, *Karma Yōga* is the path to be prescribed as knowledge is unattainable by Him.

62. To one who is disciplined by education and has become cultured in consequence, the *Yōga* of knowledge is the better, as he would find the course of works difficult of achievement.

63. One whose mind is disciplined by adopting either of these courses, to him Vishṇu shows His grace in a short period of time.

64. No other doctrine or teaching is of the slightest use for men for destroying sin; nor for attaining the grace of Vishṇu, if only ones mind finds pleasure in *Yōga*.

65. *Half verse; not translated owing to lapses.*

66. If the mind is after the attainment of Supreme Bliss no obstructions will come in the way, nor will the mind be darkened by ignorance.

67. O, Pitāmaha ! this course of *Yōga* has been expounded to you briefly as above.

68-69. Man can learn by the practice of the *Yōga* his own nature; also the nature of the sense-organs (*indriyas*) and the good and the evil propensities of the mind (*chitta*); (he can

also know) the coming of evil and the significance of dreams etc. He can also gain knowledge of the nature of the minor deities (*dēvatās*) and the results of works (*karma*).

70. A pursuer of the path of Yōga shall not abbreviate anything that has to be done, nor by effort increase it. He should not be confounded by sorrow, nor accept as permanent, happiness that may come.

71. Be firmly seated, with your mind concentrated, with all your organs under control to the extent possible, resting your body on pillars, etc., and holding your breath under control.

72. Contemplating, think over what has to be done and the means needed for doing it; the highest act of worship of God and His supreme qualities without any notion of attaining benefits.

73. In this manner, make clear the mind, made inactive by wordly thoughts. Remove the long established association of mind with wordly things by main effort.

74. By effort practise *Prāṇāyāma* (holding of the breath) to the measure of your strength. By the practice of this, one gains the power of concentration for certain.

75. The length of time during which a man could hold his breath in his lungs (*Kōshṭa*), that control of the breath during the time is called *Prāṇāyāma*.

76. That control of the breath is regarded as of three kinds by *Yōgins* by the holding (*sthambana*), the filling (*pūrana*) or the emptying (*rēchana*), of the breath.

77. By these three means the *prāṇāyāma* (control of breath) has to be practised. By the prtcaice of this *prāṇāyāma*, the subtle elements (*tanmātraś*) increase or improve.

78. By the improvement of the *tanmātraś*, the ability to control breath increases for the practitioners of the *Yōga*. When this improves the sins diminish in proportion.

79. Controlling the breath by the effort of *Prāṇāyāma* one gets control over the activities of his mind; a devotee attains to the Supreme Abode of Bliss of Vishṇu for ever by this means.

*In the Paramạ Samhita of the Pāncharātra.*
*The Tenth Chapter, entitled Yōga.*

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# CHAPTER XI

*Brahma*

1. I have been told by you, O Purushōttama! that obstacles prove of benefit to us, and that Yōgins should understand, by the practice of the Yōga, how they happen to us?

2. How is a coming evil to be understood and at what times? I am very anxious to know, pray expound it to me.

*Parama*

3. O, Pitāmaha! Evil which is otherwise called *aparam*, whether it shows itself in ourselves or in others, ought to be understood as exhibited in our behalf.

4. It is understood that there are in men, possessed of body, five kinds of vital airs, namely, *Prāṇa*, *Apāna*, *Udāna*, *Samāna* and *Vyāna*.

5. Long expiration, yawning or relaxation of the mind (*manojṛmbah*), asthmatic hiccup and sneezing are the activities of the ever upmoving breath (*prāṇa*).

6. The in-breath, swallowing, the evacuation of bowels, the excretion of urine, and the sexual processes are the work of the down-moving breath (*apāna*).

7. *Vyāna* (diffusing air) pervades all the body........... The uprising air (*udāna*) brings about loud declamation (production of sounds in high tone).

8–10. The *Samāna* air stimulates the fire in the stomach always (and brings about digestion). Of these vital airs, placed in different parts of the body, their throbbing and the sounds they produce, are seen in their respective places. In the ankle, the knees and elbows, and the secret parts, on the left side of the joints, in the throat and at the root of the ears, in the temporal bones, on the crown of the head, and in other places the throbbing produced by it are to be seen.

11. In the midst of the throat, in the voice, in the stomach and in the joints, and in all parts of the body observe their activities as they occur.

12. These and other changes in the airs pervading the body when normal, give length of life; and when they get to be abnormal, bring about destruction of the body.

*13. The vital air, *prāna*, moves alternatively through the nostrils. The movement of this breathing which takes place without intermission, should be understood.

14. The breath in the left nostril moves through to the right, and that in the right moves through to the left; the path between is to be understood as the time when the breath is stationary (*vishu kāla*).

15. Many movements of this breath (*Prāṇa*) make the months. Twelve of these make the year. Six of these months make the *Ayana* (half year). One expert in the practice of *Yōga* should understand this with sharp intelligence.

16. Beginning with five breathings, and increasing it by five each time till you reach twenty-five of these, count this as a full day (*ahōrātra*).

17. From thence onward, the progress is by one day each time till the total comes up to thirty-three day-night combination in the order of progress.

18. If, starting with the Sun's month, man's breathing keeps increasing from the beginning of it, having grown by continuous movement, then listen to the length of life of the man.

†19-20. It may be three, two or one year, two, one, one-half (quarter or an eighth) of a month......, three, two or one full day (*ahōrātra*) that the breaths keep moving in due order; of this there is no doubt.

21. One must understand at the very outset his own time of breathing. By its increase, understand approaching evil.

22. By hour (*nāḷika*), month, year, measure its growth. Count their consequences as increasing stage by stage.

* Cf. Pādma Samhitā Yōga Pāda III 32 etc.

† This sloka is broken at the end.

23. Note separately the time when evil approaches, keeping the cause and the consequences separate.

24. A wise man should daily contemplate alone, the particular hour, the month and the day of the *Sauramāna* calendar when evil could befall him.

25. There is nothing finer than this method for determining length of life, O, Pitāmaha ! which discriminates from shortening and lengthening of the air in the lungs (*Koshṭa*).

26. If the activities of the other vital airs decline, a wise man will understand, even from this, the approach of death (*aparāntam*).

27–28. The destruction of the powers of the *indriyas* (senses), variation in the shadows, dullness of vision, and the cessation of throbbing in the fingers and the thumb; these symptoms, when they appear in a man, indicate he has no more than six months' life left.

29. If the throbbing ceases in the lower limbs of a man to above the knees, death is certain for him in three months.

30. If the throbbing ceases in the sex organ, the hip–joints and the armpits, his life ceases in the course of a single month.

31. Death comes in half a month [1]if one fails to see sweat bubbles on his body. If the evil creeps into the stomach, death follows in ten days.

32. If the eyes see light as that of the fire–fly, death follows in five days. If the tip of the tongue cannot be seen death comes in three days.

33–35. [2]If the tip of the nose cannot be seen by one, his death comes in two days. If humming in the ear, incoherence of speech and delusion of mind continue without disappearing, his life has only a day's length left. In this manner, O Pitāmaha ! a man of learning should regard these and other omens as indications of approaching death. When death comes near, a Vaishṇava should remain fearless.

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1. The text is corrupt here, Padma. Yoga. V 5.
2. Ibid Sl. 7.

36. Even when death has come close to you, do not give way to too much anxiety (for others), as work and the means therefor, do take their course of their own nature.

37. If one's life has less than twelve years to run, the nature of its course can be understood by men well practised in *Yōga*.

38–39A. Knowing the approach of final emancipation, those Vaishṇavas who are not educated in the *Yōgic* knowledge of the vital airs stimulating the primary organs of the body, but who are in the enjoyment of association of those possessed of this knowledge *(Sādhus)* will have to learn the evils approaching them mostly from other indications.

39B–41A. One who does not see the orb of the rising moon, nor the line marking the boundary of the waning moon, or in the same manner, unable to see the star *Arundhatī* even, or the milky way in the sky, his death will occur before the end of the following year.

41B–42A. If one sees the sun and the moon without brightness, or fire bereft of its bright glow, he reaches the world of death in the eleventh month.

42B–48A. If one sees the aerial cars, or the cities of *Yakshas, Rākṣahasas*, and *Piśāchas* (evil spirits) in the mid-summer *(Grīshma)* he has a life of ten months left. If a man in good health sees trees and hills of gold, he will live only for nine months more. Vomiting gold and silver, as also various kinds of gems, if one sees himself upside down, his head covered with blood, he can live only eight months longer. If one, having put his foot in dust, ashes or mire, sees it broken, he can live only for seven months more. A blood-red dove or crow, without casting shadow, perches upon one quickly, or remains perched for a while, or if a dust storm is seen behind him without due cause, six are the months of his life and no more, O, Lotus-born.

48B–49. Seeing the shadow of a man, without his head, in the sky, or if a man present before him appears truncated (*kabandha*) black in colour fearsome-looking, he can live only for five months.

50. While one is in a faint or asleep, if he sees a woman gone black or his own head break, he can live only for four months.

51. If one sees another man as of black colour and fear-inspiring and as a *Rākshasa* or *Piśācha*, he lives only for three months more.

52. If one sees in the evening, by himself alone, without being urged by any one, in the cremation ground, night-walking *Rākshasas*, his life is only for two months longer.

53–55A. One whose urine has the smell of a goat when not suffering from disease, or whose whole body has that smell, or if he sees a *Brahmarākshasa* (ghost of a Brāhmṇa), or those who have become corpses by some cause, or the slaughter of many; if he dreams of being drowned or of great sorrow afflicting him, in regard to these, one must determine one's coming death which would be varied and not definite, by reasoning or the circumstances of each case.

55B–57A. If well-disposed relations of one should appear perchance as ill-disposed (in a dream), he loses his life before a month expires. If one sees the sun and the moon as if bathed in blood, or if the sky itself be rubbed over with blood, he lives for only one year.

57B–59A. If one sees his reflection in a mirror, or in water in front of him, in fearsome form or defective of limbs; or if, in a burning lamp, one sees the flame disconnected with the wick, his death comes to him in twelve days.

59B–60A. If the upper lip is seen out of its place, or if the nose is seen bent; if the ear is seen moving out of its place, the life of the person is only six more days.

60B-61. One whose tongue turns black or his face, usually of the colour of lotus, or if one develops a distaste for food, though anxious to live, or if his temples lose their beauty and become red, his further life is only three days long.

62. If one sees a bird of a grey–blue colour mounting on his head as he sees it, his life is only two days more.

63. If one sees the above often through a glass or water his death follows in a day for certain.

64-65. A wise man, who sees the approach of his end, should become composed in mind, and, putting aside all anxiety, accepting the highest form of non-desire even though of bodily strength, and giving up all sorrow and fear, should adopt the practice of *Yōga* mentally, giving up all activity.

66. Going to a holy place, with mind composed and serene, and senses under control, worshipping the Supreme God with his whole soul, one should place himself under His protection.

67. Reverencing Vaishṇavas in the practice of the *Yōga* and enquiring and learning of them, pursue the path of the *Yōga* without remissness and quite composed.

*In the Parama Saṁhitā of the Pāñcharātra*
*the Eleventh Chapter, entitled Ariṣṭa*
*( Portents of Death )*

## CHAPTER XII

*Brāhma*

1. O, God of Gods, what is the way of life (*dharma*) which is considered the best for those devotees of Vishṇu; what are the prescribed courses of atonement for error, as also the course of conduct to be adopted on occasions of a special character.

2. What is the prescribed *dharma* for those desiring emancipation, and what, for those who desire worldly good according to accepted opinion. Pray explain these to me as, in regard to these, I am in great doubt.

*Paramaḥ*

3. By what deed of man, the Lord God of the Universe, is pleased to do him good that indeed is *dharma* without doubt.

4. I have explained that already to you as of three kinds by its association respectively with mind (*Manaḥ*), speech (*Vāk*) and work (*Karma*). Among these I shall now explain the (*dharma*) of the mind.

5. Interest (*śraddhā*), firmness (*dhṛti*), tranquility (*prasāda*) these three are of the mind. All the other activities of the mind are considered on the basis of these three divisions.

6. One who is interested acquires knowledge; he is acceptable to the good; he is regarded as the proper man, and he is acceptable even to God.

7. By firmness one does not fall from the right path (*dharma*); by firmness one ceases to be bound by sorrow; by firmness one is not deluded by happiness; by firmness one is not worried by anxiety.

8. Being tranquil, one does not trouble others; being tranquil, one does not become jealous; being tranquil, one does not become greedy; being tranquil, one is always happy.

9. When these qualities are found in a man either as being natural, or acquired by him by his own effort as a permanent habit of his mind, God is pleased with him.

10. Association with people possessing these qualities, or hearing of those great one's having much knowledge of these, becomes the means of gaining these qualities.

11. Whatever is opposed to these is called *adharma*. Those addicted to qualities opposed to these, come to grief in all their lives present and future even.

12. Therefore a devotee of Vishṇu desiring to attain the accomplishment of his object (attaining to emancipation) should discipline his mind in the practice of these three qualities.

13. If the mind is brought under control, all the faculties are brought under control. Therefore a man must gain control over his mind.

14. If the mind is put into the path of right thinking, speech remains in the right. Whatever is decided in the mind before, is what the speech actually publishes afterwards.

15. Truth, love and goodness, these three are the divisions of the nature of speech (*Vāk*). Making his words serve these three qualities a man accomplishes his ends.

16. In every speech concerning wealth, in speaking one's qualities at all places, and primarily in speech relating to *dharma*, speak the truth straight on.

17. Whenever occasion offers, speak what would please your preceptors and the revered ones, to those that are learned and to children; as also to the aged and the suffering.

18. To those near you, to your friends and pupils, to your servants, to charitable people and to the devoted to God, say that which is good, suitable to occasions.

19. Speech is disciplined into the right path, by observing the usage of elders, by the study of the holy *S'āstras*, and by practice spread over a long time.

20 The speech organ is difficult of control except by discipline and long effort. Therefore silence is better.

21. To a man of the world, silence is not recommended as right; and therefore a devotee of Vishṇu, firm in the pursuit of Vaishṇava discipline, should always keep guard over his tongue.

22. If speech is undisciplined by these three, then she becomes for man the cause of suffering and sorrow, and should be understood as making for unrighteousness.

23. Service, cleanliness, graciousness, these three are regarded as being the normal functions of the body. By these a man gains his higher ends.

24. For the purpose of pleasing God, if one undergoes bodily fatigue, by practice of austerity, by expenditure of money or by bodily effort, these acts of his are regarded as service ( *paricharya* ).

25-26. O, Lotus-seated ( Brahma )! three baths a day, lying on the floor, religious study and restraint ( *brahmacharya* ), observing of silence, food without salt and spice, steady sitting ( *vīṛāsana* ) by night, the giving up of sleep by day, pilgrimage to holy places, these are the austerities (*vṛatas*) recommended.

27. The collection of the articles of worship by oneself, and cleaning them himself though fatigued, these acts are called service ( *paricharya* ).

28. Removal of all dirt from one's body must be understood as bodily cleanliness. There is much in the human body which is unclean, and, by their removal, one makes himself clean.

29. These are urine, semen, excreta, phlegm, transformed blood, sweat, tears, nails, hair, and various other exudations.

30. These are not impure when within the body; but outside, they bring about uncleanliness. These impurities arise each in its time, in the bodies of all men.

31. The cleaning of these is by earth, and by washing with water. If one should touch dirt thrown out of another's body, he should bathe to clean himself.

32. Contact with the dead, confinement-pollution, conversation with people in sorrow or mourning, the emission of

the white ( semen ), vomitting; when these occur, the only way to clean oneself is by a bath.

33. If one should touch the excrements of one's own body after they have separated from it, a bath is prescribed for gaining purity, except in the case of sweat, tears, etc.

34–36. Even in these cases take a holy sip (*āchamana*). Do not sleep all the time. Whatever serves the need of one's own bodily requirements, becomes unacceptable to him if others use it. O, Pitamaha! Similarly, O, Pitamaha! whatever serves for the worship of God, and even the place of worship, becomes polluted by being put to human use.

36B.–37A. Articles of worship once used in worship by a worshipper become known as *nirmālyam*, and must be regarded unfit for use for any other purpose.

37B.–38. Gold, gems, cloths, etc. the fire–altar, the spoons used in sacrifice, the vessels and representations of God, become clean by washing. Even by washing out the dirt, secular (*laukikī*) cleanliness is attained.

39.–40A. Worship of God, the bath, and the cleansing of the body daily, as prescribed courses of cleanliness by popular usage and the *dharma Sāstras*, must be accepted by a wise devotee of Vishṇu.

40B.–42. Whoever, by encouragement or by grant of money, makes the best efforts to help guests, preceptors, servants in grief, the great ones who are guardians of *dharma*, temples of Gods, ascetics living by alms, cows, Vaishṇavas in large numbers; this is helping others–the best among the good that one can do by his body.

43. Among animals, cows are worthy of respect, men are more worthy of it than these; Brahmans among them deserve more respect than other men; more than Brahmans, mendicant ascetics; more deserving of respect than these ascetics are *Yōgins* (those who habitually contemplate on the Supreme).

44–45. More than even *Yōgins* are those desiring emancipation in complete serenity of mind. Gift of food is the best form of charity; as also the giving of money in all ways, as well as the giving of bedding and seats to devotees of Vishṇu

and ascetics. The gift of knowledge (*vidyā*) is the highest; other gifts however large are not as good.

46. The gift of land, mounts, vehicles, houses and other wealth, bring one great fame; but, are middling in respect of real merit.

47. Gifts made on occasions of suffering, from interest that a fit recipient presents himself on particularly propitious occasions, or because of access of wealth, each of these brings its own merit which is regarded as of many kinds.

48–49. Whatever is done with a view to securing mere fame, or praise, or for being talked about, meets with the disapprobation of the good–the more so, in the case of a devotee of Vishṇu. The gift of lands, etc., is commendable, if the motives are other than these, such as length of life, health, children, etc., in order. Examine beforehand the things to be gifted, the time and place, and the worthiness of the donees as well.

50–52. Whatever is done after careful investigation, brings its fruit. If a man of good mind gives away whatever has to be given, in the name of the God of Gods, the fame of it will follow as a matter of course. The service of the great One mentioned above is in its nature a supreme gift. When rendered with unalloyed devotion the fruit will follow for certain, not otherwise. In this manner has been expounded to you the three kinds of *dharma* arising from the possession of the body.

53. Since what can be done has been detailed in full, now listen to what has to be abstained from. Whatever is opposed to the righteous conduct (*dharma*) described above, that is described as *adharma*.

54. Desisting by thought, speech and act, is to be understood as *nivṛtti dharma* (refraining from doing what is prohibited), which destroys sin.

55. In this manner has been expounded to you, O Brahman! the three kinds of *dharma* arising from mind, speech, and body–the more particularly of a devotee of Vishṇu.

56–57. To a wise man, with full control over his senses, the three kinds of *dharma* connected with the mind are the

best. To an ordinary man who is a devotee, the three kinds of *dharma* connected with the body are the best. To all other middling ones, the *dharma* of speech is regarded the best.

*Brahma.*

58. You have explained to me the three kinds of *dharma*, O Purushottama! Do people under the guidance of the senses, get rid of the *Saṃsāra* (life in this world) by them alone.

*Paramah*

59. *Dharma* is regarded as of the form of deeds, and it was described again as in the form of knowledge. Knowledge gains release, but works purify knowledge.

60 The knowledge purified by works cannot be destroyed by anything else.

61. Knowledge by itself alone, and without the aid of *Karma*, makes no one in the bonds of life, pure in the least.

62. Therefore, by worshipping the God of Gods by service, and getting over obstacles in the way, a devotee of Vishṇu gains his ends, by His grace.

63. God, worshipped by service in due form, protects one even in coming lives, pushes aside afflictions and grants wealth.

64. Without the grace of God it is not possible to control even one of the senses by one's own power. Therefore place yourself under His protection.

65. In the unreleased state, there is difference between *Jīva* (individual) and *Parā* (the Supreme). When released there is no difference, as what causes it ceases to exist.

66. Therefore wishing for release, render your service from day to day to Vishñu by the work of mind, tongue, and body, giving up the fruit of your acts.

67. Thereafter by his grace, One's knowledge increases, and by that increase of knowledge on the other hand, the fruits of previous deeds, are diminished. On the extinction of *Karma*, one becomes pure of soul and attains Supreme Bliss.

*In the Parama Saṁhitā of the Pāñcharātra*
*the Twelfth Chapter, entitled Dharma.*

# CHAPTER XIII

*Brahma*

1. I am convinced that men on this earth have not the requisite great firmness to persist in the difficult path leading to 'Supreme Bliss' (*Nirvāṇa*).

2. Men are of little strength, incapable of effort, overcome by desire and anger, and do not seek refuge in the God of Gods giving up all desire anywhere.

3. Even though hidden from others, one's desire being located in the heart is plainly visible to God always.

4. Therefore, for the benefit of all, expound fully to me with all its parts, the method of worship for gaining the desired ends, with due regard to time and the object to be attained.

*Paramah*

5. O, Lotus-seated! To all people wishes are many. First the desire for prosperity; the next, the infliction of suffering upon others.

6–7. By knowledge, by wealth and vehicles, by children and catttle, wives and servants, by fame and by victory, by health and books, houses and position, and by such other means, men are accounted prosperous, O Pitamaha!

8–9. Bringing about death, attack of diseases, expulsion from the country, prevention of victory, destruction of wealth, or its appropriation by force, enmity, delusion, bringing another under one's own control; these and the like are said to be infliction of suffering upon others, O, Pitamaha!

10. Be it the gaining of strength or be it infliction of suffering, do not seek to do either for the benefit of others. When you do this for your own enjoyment or your own gain, it does not then become sin.

11. Whatever is appropriate to promote your welfare, make your effort to gain it. Even then, the fruit obtained is likely to be moderate and no more.

12. When one troubles you with his strength always, although you had done him no harm, you may then attempt injury to him. This does not make for sin.

13. For gaining one's own good, the growing moon is the appropriate time; for inflicting injury upon enemies, the dark fortnight is the appropriate time.

14. The deity to be propitiated differs according to the days. One who desires to gain his object should worship the deity according to the nature of the wish.

15. One desiring to achieve an object then approaches the deity. He should make use of the incantation (*Vidyā*) appropriate to the deity, and get the qualities of the deity recited to him.

16. He should also provide, in appropriate form, the attendant deities of the one to be propitiated. For protection establish the guardian deities of the directions in their appropriate places.

17. A wise man should make the mere figures of lotus, placed in a circle and shining. Let it have eight petals one in each direction, and let it have the pericarp and stamens beautifying it.

18. He should place the deity (he wishes to worship) in it, surrounded by its attendants, weapons, and vehicles, and then offer his worship.

19. To all kinds of deities the *Vimāna* (tower) should be round, whether the building be round or four-sided, set with the guardian deities at the gate.

20. The body of the deities should be bright, shedding its lustre all round. For prosperity their form should be pleasing and healthy and otherwise bejewelled.

21. A wise man must first make himself clean by appropriate *mantras* then should take his bath, etc. for cleaning his body, and should offer worship to the deity in the manner of an unrivalled hero.

22. All the *mantras* already explained by me should be well used in the act of worship. In all acts of worship make use of those *mantras* only which are appropriate to the deity worshipped.

23. To all the deities the acts of worship are the same from beginning to end, such as the invocation to the deity, giving permission to depart, and in the making of the image etc.

24. These deities, however, differ in their name, in the time of worship, in their nature, in their attendant deities and in the mantras used.

*Brahma*

25. What are the materials with which devotees should offer worship, and at what times? What is the difference among the deities? All this kindly expound to me now.

*Paramah*

26. I shall expound to you the way of worship to be offered to the Gods, appropriately for each day, beginning with the first day of the fortnight in order. Pray listen.

27–29. O, Lotus-born, Agni-Jātavédas, the storehouse of all light, possessed of three flames, three feet and seven tongues of red colour with eight arms, and three forms should be worshipped by one adorned with red unguents, red flowers, red garments, by placing the auspicious seat of the God in the middle of a fire, or on the ground, in the order indicated; that is, by offering red unguents, red flowers and red garments. Make the seat of the God and his vehicle red likewise.

30. A worshipper gains all desirable wealth and perpetual happiness by the use of *Āyudha-mantra* with all the accessory forms (*anga* and *upānga*).

31. Do not perform the ceremonies relating to Agni facing the south-east by any means; do not blow through the mouth to make it glow, nor place it beneath you, nor jump across it.

32. Without offering oblations to Agni, do not take your food; nor let your feet touch it. Do not cry out if fire breaks out; but place yourself in its protection, that is, propitiate fire.

33. In the same manner, with auspicious articles of worship, worship Brahma the creator on the second day of

the fortnight. His image must be of yellow colour, and with four faces.

34. To a worshipper of Brahma there would be many children, his cattle multiply, trees and plants yield in plenty without any doubt.

35–37 A. On the third day worship Vaiśravaṇa, the Lord of wealth, king of the Yakshas, the lord of the two great stores of wealth (Śankha and Padma), with all his attendant deities, in the form of one with a great body and a big stomach, by offering intoxicating drinks and meat, with partially cooked and cooked food. The worshipper gains all kinds of prosperity and his wealth increases.

37–40 A. On the fourth day, Gaṇésa, the lord of all obstruction, of white colour, with four arms, a big stomach, an elephant–face with a single tusk; he should be worshipped morning and evening, for the prevention of evil befalling, with roots and fruit, and all kinds of cooked eatables. To such a worshipper no evil comes; he will always win at dice, becomes victorious either in law suits, or on the field of battle.

40–43 A. On the fifth day, worship the Goddess Śrī seated in the midst of a lotus and bearing a lotus in her hand, who is attended all round by all the Goddesses, in form well nourished (*pushṭi*) with lotuses and cooked food. One who desires learning should worship with lotus all white; but one who wishes power, etc., (*Rāja–S'ri*) should use red lotus. A king worshipping this deity gains a kingdom, one who desires victory, gains it; so one desiring power, etc., gains his wish; and one wishing wealth gets it likewise.

43–45 A. On the sixth day, worship Skanda, of the colour of the flower of pomegranate, young, holding a spear in hand, with six faces, with a cock ensign on the flag and riding a peacock, as a great giver and as the commander–in–chief of the divine host. One who worships thus obtains learning, intelligence, strength and good looks, without a doubt.

45–47. On the seventh day, worship the Sun of great strength on an one–wheeled chariot with seven horses who is bent on doing good to the world, the lord of the Planets shining in full armour and wearing brilliant ear–pendents. He

must be red in colour and brilliant and should be worshipped with oleander (*karavīra*) and red lotuses. The poor worshipper becomes wealthy, the ailing gains health.

48. On the eighth day, Rudra, white in colour and four armed, should be worshipped. Such a worshipper becomes bright, strong, a good speaker and one meeting with no obstruction in his efforts.

49. On the ninth day Ambikā should be worshipped with red flowers and red meat, and the worshipper gets across difficult paths and gains victory.

50. On the tenth day the dark and large bodied Yama should be worshipped. The worshipper gets over violent calamities and remains unconquerable.

51. On the eleventh day the white coloured and thousand-eyed Indra should be worshipped, the worshipper gaining as a result power and greatness in large measure.

52. On the 12th day Vāsudēva should be worshipped with white articles of worship, the worshipper gaining increasing greatness and remaining for ever unconquerable to his enemies.

53. On the 13th day worship Kāma Dēva (God of love) in the form of a gem–set image, gaining as a result great happiness in children, wives and servants.

54. On the 14th day worship Rudra with 8 arms for gaining knowledge, with sweet gruel mixed with ghee. The worship brings the highest knowledge.

55. On the 15th day worship the Full–moon with white and clean water–flowers. The worshipper remains free from ailments and strong.

56. In the same manner if the presiding deities of the *nakshatras* beginning with *Kṛtlikā* be worshipped, each of these deities grants favours peculiarly its own.

57. For all these deities bdellium mixed with ghee is prescribed as acceptable incense; but specially sweet smelling sandal mixed with camphor and agalocham.

58. For those desiring their own welfare, the days of the first fortnight are good; while for those intending suffering for others the days of the dark fortnight are acceptable.

59–60. A worshipper should get together articles of worship suitable to what is desired. When to the worshipper's disposition and the form of the deity chosen, the place of worship, the time, the articles of worship, his own enthusiasm and strength, conform in all details, the worshipper's object is fulfilled, and not otherwise.

61. As against an enemy, in working to bring about evil to another, and, in an effort to gain control over another, the performer should use the name of those against whom he is invoking the deities concerned.

62. At the end of the ceremony he must inform the deity of his wish. In all worship of this kind he should make the prescribed form (*mudrā–bandha*) with his hands.

63–64. In all cases one should do what is necessary to protect himself. Then he has nothing to fear. In this manner, he should make himself clean and composed, and then mutter the incantation a 1,000, 10,000 or 1,00,000 times. Having gone through the worship in this manner, his object is then attained.

*In the Parama Saṁhitā of the Pāñcharātra Chapter XIII, called Kāmya Yoga (worship to gain one's wishes).*

## CHAPTER XIV

*Brahma*

1. What is it that you referred to as *Mudra* sign, the making of which is prescribed. That describe to me, O, *Vaikuṇṭha* along with its distinguishing features.

*Paramah*

2. That by which the happiness of those on whom one would inflict pain is made to flee, is considered *mudra*; for that reason, O, Brahman! these *mudras* are attractive to the Gods.

3. By means of these *mudras* one insures recognition for himself. This is done specially in acts of worship, and, by that, worship is rendered more efficacious.

4–5. Whatever *mudra* evokes the favour of any particular deity, that is said to be the *mudra* of that deity. The heart, the head, the tuft of hair on the head, the armour-covering, astram (space round oneself) and the eyes, these are to be understood as the most secret, generally accepted organs of the deities.

6. If you bring the outstretched thumb in contact with the conjoint middle and ring–finger, and place the thus closed hand over your heart, that disposition of the hand is designated the "*Mudra* of the Heart".

7. With a clenched hand, strike the pointing finger with the thumb, and then place the fist and thumb on the crown of your head, such a disposition of the hand is called *S'iro-mudra* (mark for head).

8. Having, in the same manner, doubled the fist, firmly place the thumb erect upon the doubled fist, place the hand at the point where the tuft is. This disposition of the hand is called *S'ikhā–mudra.*

9. Place the thumb bent in the hand, and cover it over by the fingers; and then press the forefinger close. You then have the *Kavacha-mudra.*

10. Bending the fingers of the hand and clenching it as if thrusting a spear, and bending the other fingers (then the thumb and forefinger) somewhat across, you get the *Astra-mudra.*

11. Place the *S'ikhā-Mudra* upside down between the brows. It then becomes *Nētra-mudra.* In all these *mudras* the right hand alone is to be used.

12. These six are the *mudras* to be used in the six rites called *Anga-Nyāsa* (placing of the organs). By the use of these a practitioner protects himself from evil.

13. When you place the closed hands either on the heart, or on the head, fingers upwards, this disposition of the hands is to be understood as salutation or obeisance to the *Supreme One.*

14. Making the two thumbs even, tips upward, and placing the hands, one within the other, *Yoga-Sampuṭa Mudra* is formed. This is held to apply both when in position and in application.

15. In this, if the hands be joined loosely, and held over the head with the thumbs downwards you make the *Abhishēka-mudra.* The placing of this *mudra* makes the object pure.

16. Spreading the fingers upwards with the wrists raised, place the thumbs within the hands to make the *Padma-mudra.*

17–18. The *Chakra-mudra* of great beneficence, is made by whirling disc-wise the two hands held together from the wrist upwards; and is to be used in making the *padmāsana,* while at the mental effort (as a preliminary to worship) at creation, and in making the *chakra* (circle of space) for worship in order, for the purpose of protecting oneself.

19. Clenching both hands and holding the thumbs bent over them, join them together and then everting the whole and setting the thumbs free, we get the *Gadā Mudra* which is regarded the best for counteracting evil and for protecting the earth.

20–22. Place the right thumb into the clenched left hand make the remaining thumb and the pointing–finger joined together, stretch out and let the other three right fingers cover the left fist; this makes the *S'ankha–mudra* excellent for retention of wealth. *Padma, Chakra, Gadā, S'ankha* are the four recognised *mudras.*

23–26. These four, place in the four hands of God. For the bow make the hand as if holding and so for the arrow. For the sword the *mudra* is a sword drawn out of the scabbard, and for the shield a circle. Place the hands back to back, interlock the two little fingers and make the two pointing fingers aslant and interlocked; bend the other two fingers on the palms to resemble the wings and let down the joined thumbs. This disposition of the hands is called the *Garuḍa–mudra* which brings great benefit.

27. Spread out all the fingers with interspace upwards, and then stretch out the fore arm, then you get the *Ananta–mudra.*

28. If this be made when making the bed, it gives protection to oneself; at all times it destroys the poison of rodents and other poisonous insects.

29. Raising both hands with the fingers folded and stretched out you make the *Prārthana–mudra* (sign of prayerful invitation) when one is entering God's presence, or in invoking God's presence.

30. A wise man will touch his chest, both right side and left, the right for the sake of *S'rīvatsa* (mark of S'rī or Lakshmi) and the left for *Kaustubha* (the jewel).

31. The characteristic features of these signs (*mudras*), I have explained in general terms. Their use in worship has already been explained as occasion offered.

32. It is not possible to deal exhaustively with these features, O Brahman, as these are endless; because the deities are many and the signs (*Mudras*) have to be separate.

33. In the case of all deities worship may be conducted with these signs of common use. Two classes of *Mudras* are generally accepted and they are called *nāmanī* and *prārthanī.*

34. These *mudras* alone should be used in worshipping attendant deities. Even in the case of *Achyuta*, the principal deity, these two should be used as well.

35. To those desiring release (*mōksha*) *mudra* is made in form in the mind. To others however, wise men prefer the making of the *mudra* by the hand.

36. In a concourse of people never show the *mudra* openly. This is the secret among the secret *mantras*, and hence must be used in secret.

37. To one uninitiated, do not exhibit the actual features of the *mudra*. The Gods are displeased thereby and the doing of it becomes fruitless.

*In the Parama Saṁhitā of the Pāñcharātra*
*Chapter XIV, Mudrās (mystic signs).*

# CHAPTER XV

*Brahma*

1. For men who live their lives with a view to the benefits of this world, please expound in general terms what constitutes their round of duties, in order that they may gain their objects.

*Paramah*

2. I have already expounded this to you in part, O, Pitāmaha !, but I shall briefly explain the whole of it.

3. First of all let a wise man determine the objects he wishes for, provided they are in keeping with his birth and his character, which are likely to be of benefit to him.

4. Having made his determination, let him go away from his relatives and the town where his residence is, and live in a hermitage near a hill, with an abundant supply of water.

5. Keeping the hair, finger-nails and hair on the lips, etc., and wearing garments of bark, let him make known to the deity the object of his desire.

6. Making a cottage for himself, let him live in it. If he is incapable, let him get others to put it up for him; and for all purposes, let him live in it.

7. A month at the least up to a year is the time prescribed. In order to gain one's object let him first perform *puraścharaṇa* (preliminary purification by *mantras*).

8. The purifying of the body by *mantra* is what is called *puraścharaṇa*; for without this the desired object cannot be gained even by an ascetic.

9. One must maintain life by food cooked by himself from forest herbs. Whenever obtainable, roots and ripe fruits of the season may also be utilised.

10. Bathing early in the morning, worship the deity of the *mantra* in a clean place. At the appropriate time secretly recite the *mantra* without being too rapid, or too slow in the recital.

11–12. Without taking any food, with all organs of sense under control, and in complete devotion, make the secret recital (*japā*) a thousand times or a hundred as desired, placing oneself face towards the deity. At noon let him take his bath in the prescribed form.

13. After the bath, taking the holy sip and offering the water oblation, again make the *japā* (secret recital of the *mantras*); in the afternoon (*aparāṇha*) however, offer again the water oblation and set free the presiding deities of the *mantra*.

14. Having bathed again and having partaken of food make the evening worship and then go to bed. In this manner again let the practitioner do his duties on the following day.

15. Having gone out to ease oneself, let him take the prescribed bath; perform the *japā* with devotion, reciting the *mantras* devoutly after.

16. A wise man should secretly recite the *japa*, the *māhāmantras* 12,000 times–these being *Sudarśana*, *Nṛsimha*, *Vārāha* and *Aparājita*.

17. If the mantra be composed of less than 12 letters, the *japa* should be one lac for each letter. From the first letter of the *anga mantra*, mark the position in 10 divisions.

18. If the *mantra* is of one syllable (*bīja*) make that alone all the *angas* (parts involved). It is only when[1] all this is said in due order that the *mālāmantra* (mantra in a garland) is completed.

19. For the successful performance of the *mantra* place the *praṇava* (syllable Ōṁ) both at the beginning and the end. When the *mantra* had thus been successfully accomplished, use the *mantra* in the performance of the *homa* (fire–oblation) with a terminal *svāha* (instead of *praṇava* at the end).

20. The *homa* may be performed with ghee, or *samidh* (sacrificial wood), or fruits, at the best, ten times as a matter of duty for the success of the *mantra*.

1. When all the *akṣharas* have been placed in due order over the *aṅgas*.

21. If one is unable to do this *homa*, let him perform the *homa* mentally by inaudible incantation of the *homa mantra*. A wise man should make his daily *japa* of the *mantra* terminate in the performance of a *homa*.

22. Churning the fire for the *homa*, preserve it without going out. If perchance the fire be extinguished, light it up again by churning in the same manner as before.

23. When you are engaged in the *japa* of the great *mantra*, the Gods will frighten you by great and fearsome noise. Do not be frightened by these.

24. When one remains unshaken and without fear, these Gods tempt him with beautiful women and such other enjoyable objects to deceive him.

25. Other Gods try to delude him by appearing like the *upāsaka's* (practitioner's) relations in his dream and try to dissuade him by agruments of reason.

26. He is a wise *sādhaka* who keeps free from being deluded by these. To him the lasting wish formed in the mind attains fulfilment.

27. To those who always do their duty with courageous effort, their previous wishes certainly attain their fulfilment; not to others, O, Pitamaha.

28. A courageous man should carry out, without assistance from others, the work needed for attaining the end desired. In the case of an incapable man however assistance may be rendered in work of an accessory character, but never in the case of others.

29. When one has accomplished the requisite incantations of the *mantra*, fire oblation should be offered up to the limit of 10,000 oblations.

30. After this, perform another fire–oblation suitable to the object desired beforehand. If a man desire the wealth of learning, *Brahma S'rī*, perform the *homa* with white lotuses.

31. If one desires the wealth of valour (*Kshatriya S'rī*) he must offer red lotus oblation; if one desires a kingdom he must offer oblations of pipal sticks (*Samidh*).

32. If one desires increase of years the oblation is *hariyāḷi* grass dipped in ghee; in case one desires a girl, he should use

the grass dried up naturally; if he desired land, he should use mud for the purpose.

33. One desiring place or position, should use the sticks of the *Indian fig (S'amī)*. For propitiatory oblations however use sticks of the fig-tree.

34. One desiring a child (son) should offer sweet gruel; for gaining control over another, use *apāmārga* (achryanthus aspera) as also in cases of great distress.

35. A wise one desirous of learning (*vidyā*) should use sticks of palāśa (Butea frondosa); those desiring food, cooked rice, while one desiring wisdom should use new ghee.

36. One desiring wealth should use *bilva* (Aegle marmelos); in case of cure for ailments, gingelly.

36B–37. For getting rid of enemies who are great sinners, make an image of the enemy with kneaded *māsha* (black kindney bean) flour, cut off parts of it from feet upwards, and offer each part in anger at the junction of streets; and then make oblations into the fire of thorny sticks touched with blood.

38. For bringing affliction to an enemy, the adept should offer oblations of mushroom. If one desires enmity to another, he should offer oblations of salt mixed with gingelly.

39. A gold desiring adept, should use the flowers of lemon.

40. One desiring rain should offer oblation of ratan sticks. At the end of the *mantra* in the performance of fire oblations, the *svāha* is prescribed to be used.

41–45. This must be used with *hinkāra* and *phaṭkāra* in fire oblations intended to afflict others. In all one does, one must contemplate the various conditions to which the object is intended to be subjected, as having been achieved; namely, in an attempt at gaining control over another he must be thought of as being already under control; in the case of bringing about enmity he must be thought of as already an enemy. An officiant who has accomplished his object should, at the end of the incantation, in cases of bringing affliction to others, conclude by a propitiatory fire–oblation. Otherwise very evil consequences will follow as shown in *Vishṇu Dharma*. Having performed a work to gain one's wish and having

gained the object thereof, a wise man will begin work only then to attain another object. Disappointment, and eagerness in doing work to attain an object, should be avoided in ceremonies to attain an object.

46–47. By fault of speech or mind, the result of the work (*karma*) may be lost or even one's own life. Therefore one should do this kind of work which is only for one's own good. A wise man should avoid work for inferior purposes.

*In the Parama Saṁhitā of the Pāñcharātra.*
*Chapter XV, named Kāmya (Wishes to be gained).*

# CHAPTER XVI

*Paramah*

1. I shall now tell you, O Padmaja! some of the *mantras* which bring about fulfilment of one's wishes. These are very powerful and very strong, and therefore you must listen with great attention.

2. Vaishṇavas acclaim four *mantras* as the best among these, and they are *Vārāham*, *Nārasimham*, *S'rikaram and Sudarśanam.*

3. These *mantras*, giving great results, bear fruit in a short time. The others, on the contrary, require a long time to take effect. Hence the superiority of these four.

4. O, Pitāmaha! the *Vārāha Mantra* consists of 33 letters. One desirous of gaining possession of land practises this *mantra*.

5–6. Going to a place sacred to Vishṇu and having worshipped him in due form, contemplating Him in the form of the Boar repeat this *mantra* 12,000 times. Then you attain to the fruition of the devout performance.

6–7. Again whatever of land one wishes mentally to possess, he should go to the land connected with it, and make his incantation (*japa*) there.

7–8. When one completes reciting a lac of times, or half, or a quarter, or one–third of a lac, he gains the same proportion of the land without any doubt.

8–9. The *mantra* called *Nārasimha* (after *Nṛsimha*) consists of 400 letters. That *mantra* is immeasurable, unopposable, very powerful and capable of great benefit. By that *mantra* all kinds of benefits from below the earth are attainable.

10–13. The fruits attainable thereby are wealth, or virility, or land, or Heaven, or elixir (rasāyanam), or vehicles, or women or fullness. One also fulfils his wish.

(*siddha*) by possession of things thus obtained. By the elixir he gains longivity, and land, and by heaven assurance of happiness. Going to the hind gate of the temple of the God of Gods, one should repeat the *mantra* 12,000 times. For protecting oneself with *mantra* (*puraścharaṇa*), then go to the front of the cave. Even there let one remain in the prescribed manner, and make the incantation all the time. Having repeated the *mantra* a thousand times let him enter the cave without fear.

14. If one officiant should perchance not wish to enter the netherworld by the cave, let him remain near the cave and make his incantations.

15. When the incantation had gone on a very large number of times, the spirit denizens of the underworld become frightened, and getting round the officiant make efforts to obstruct him in his incantation.

16–18A. These *Bhūtas*, wishing to know what the officiant of unflinching firmness of mind wishes, come again and again, and enquire what exactly is the wish that lay in his heart. Having obtained the wished for object brought by them, one should live in happiness in his own country, or go about as it pleases him elsewhere.

18 B–20. The *mantra* of *S'rīkara* is known to consist of eight letters. By practising this an officiant attains to the fulfilment of all his wishes. Going to a secluded spot sacred to Vishṇu, and pleasantly situated, and having performed worship of God, make the incantation without intermission at least five thousand times, or as much as is desired beyond that.

21–22. For the purification and efficient protection of one's body, one must carry on incantation in this manner for 12 days. One desiring length of life should offer nine oblations in fire with *dhūrva* (hariyāḷi) grass dipped in ghee, and, with the ghee left over, he should make ten thousand ghee oblations, and then partake of the partially cooked oblation (*charu*) and then present a Brahman with gold.

23. Such a one, overcoming death, lives a hundred years. Then wear the *Chakra* (the characteristic figure) made of thread after pronouncing the *mantra* over it.

24–25. Protection from all creatures for ever, arises from this. Being clear minded, offer oblations of flowers in a sacrifice purified by this *mantra*; one possessed gains happiness and the evil spirit leaves him quickly.

25–26. Getting in thousands the flowers *S'alapushpa* (Anethina Sowa) by great effort, if one offers a sacrifice therewith, an indigent man becomes one of wealth and power.

26–27. Throwing up both one's hands, let him make his incantations face towards the sun. Such a one will gain his food, etc., at the requisite time of need without fail.

27–28. If one worships for twenty one days with the ashes of the burning ground, bearing consciously in mind his enemy he will surely destroy him.

28–29. If one paints the image all over with kneeded mustard flour, and keeps rubbing over, the enemy becomes afflicted with fever. If he bathes the image of God with cow's milk, he will cause the fever to cease.

30. If one makes a figure of the enemy with cow dung, and then, placing his foot on the chest (region of the heart) of the figure, makes incantation of this *mantra*, he will kill that enemy.

31–33. In each of the four directions mark off three small plots, wash over with cow dung and place in each a vessel. Then pronounce the *mantra* twenty-one times, on each of these. Then worshipping the God of Gods in the middle space, fill each of these vessels with milk. Then, making an incantation by way of worship, if a woman should be bathed in it at the appearance of the menses she gains a son who would live long. Even if that woman should be barren she will get a son by means of this ritual.

34. If one repeats this *mantra* in due form one hundred times a day, he meets with no obstruction in any work of his, nor does any fear threaten him.

35. When there is threat of death unavoidable, or when fear threatens near, this *mantra* should be repeated. One who practises this incantation never comes to harm by these.

36. Even if a man be devoid of everything, he succeeds in realising his wishes without effort of his, by the recital of this mantra.

37. The *Sudarśana mantra* is said to consist of six letters. By practice of this all desired greatness is attained.

38–40. One desiring a kingdom should go round a hill top with a good supply of water, and by way of preliminary protection (*puraścharaṇam*) should recite the *mantra* of six letters. That man should offer at the sacrificial–fire oblations of white lotus or the *bĕl* leaf (Aegle marmelos); when he should have completed 10,000 or 100,000 of these oblations Goddess *S'rī* approaches him (i. e., he gains prosperity). One who is not up to hard work should practise this for a long time without remissness. By continuous worship of God (Dēva) he gains a kingdom.

41. A Vaishṇava, opposed by an enemy, should offer fire oblations with the sticks of *vibhūtaka* (Beleric myrobolam). The enemy will then be destroyed.

42. One wishing to overcome his enemies should himself offer these oblations up to a thousand times without any fear. He overcomes his enemies for certain.

43–44. Making a *chakra* with twelve arms, utter the six-lettered *mantra*. If the *chakra* is traced upon gold or copper it becomes auspicious all round. If one set this high up in the house, offer worship daily to it and keep uttering the *mantra*, he will have nothing to fear in the least.

45–46 A. If one makes incantation with the *Sudarśana mantra* he will have nothing to fear. One who always keeps uttering the *Sudarśana mantra*, his enemies look upon him, as if he were a lion, though he may have been weakened.

46 B and 47 A. If one considers himself placed at the nave of the discus (*Chakra*) and makes his incantation of this *mantra*, he does not suffer defeat in battle even if he be alone.

47–48. Wielding the discus and whirling it in his hand, if one makes the incantation, the enemies will turn back at sight of him.

48–49. If the people of the country suffer from disease, or from fear of Rākshasas, they will get rid of the evil by the performance of fire oblation with the sticks of *apāmārga* (Achyranthes aspera).

49–50. Imagining himself placed at the nave of the disc, if one, who is troubled by an evil planet, makes angry incantation of the *mantra* the planatary influence moves off quickly.

50–51. That *mantra* of eight letters, which has Nārāyaṇa for its divinity, achieves unthinkable great results when used by devoted practitioners. One should mutter the *mantra* of eight–letters, as this provides the necessary preliminary protection of oneself.

52–53. Therefore a devout Vaishṇava should, silently and in his heart, contemplate this *mantra.* With a year's practice of this form of incantation, the practitioner, gaining control over his senses and free from desire, gains the vision of the God of Gods.

53–54. Whatever God or Goddess a wise man wishes to gain the vision, he should utter this *mantra* contemplating the particular deity; as he does so, he gains the vision in six months' time. In four months' time he attains to the vision of Śrī *(Lakshmī).*

55–56. Whatever one wishes to do to another, be the latter a Yaksha, Kinnara, or a man, by way of evil or good (*śāpa* or *anugraha*), one gains all that is desired by practising this form of incantation for four months only.

56–57. In an effort to gain control over a God, or obtaining vision of any God, the desired object is attained by the muttering of the *mantra* of eight letters.

57–58. Even when one has no wish to gain, a Vaishṇava practising this *japa*, with his senses u[illegible] control, becomes an object of adoration to all people, and even gains an insight into Time itself, that is, *gains* a knowledge of the past, present and future.

*In the Parama Saṁhitā of the Pāñcharātra*
*Chapter XVI named Kāmya (wishes to be gained).*

# CHAPTER XVII

*Brahma*

1. If a king, or king's officers of State, whose conduct falls short of good and who are served by bad people, wish to gain consecration or initiation as a Vaishṇava, what is it that they should do to become pure (or achieve their purpose).

2. To them there is no convenience for the performance of any penance; nor is the special consecration of devotion to Vishṇu to be given to people touched by sin.

*Paramah*

3. To a wise man of position and wealth, who is a devotee of Vishṇu, purificatory rites are prescribed from his birth onwards for entry into consecration.

4. At an auspicious time, and by command of Brahmans, let a man of merit have two large golden vessels (*kaṭāha*) of equal size made.

5-7. Having filled one of these with curds, honey and ghee, in a place free from people and furnished with all auspicious things, the teacher, taking by the hand, the lordly officiant after his ceremonial bath and having mentally destroyed his physical body in the manner prescribed, make him enter the golden womb (*hēmagarbha*) contemplating him the while as desiring life, and cover him over with the other vessel.

8-9. Afterwards the *guru* (teacher), considering that the officiant had again gained the state of nature, and then taking his seat, and having destroyed his physical body as prescribed, and then creating it again by himself, he should create the body of the subject by means of *mantras* in the manner prescribed, and then, in due course, raise him from the vessel and bring him back.

10. In this birth, as if created by God he becomes, fit for the use of *mantras*. Then perform for him all the rites from that of birth onwards.

11–12 A. A new name should be given to him, which should be that of some God suitable to his birth and character, with the permission of the devotees of Vishṇu, and then get through the rites of shaving and initiating into Veda-study (*upanayana*) in the prescribed form.

12 B and 13 A. Then make over the *hiraṇya-garbha* vessels to Brahmans who are Vaishṇavas and, among them, men of learning. In the case of those belonging to the three Varṇas (*Brahmaṇa, Kshatriya and Vaiśya*) have the rites done with the *mantras* prescribed for each *varṇa*.

14. For the Śūdra the *mantras* used should be those prescribed in the *Tantras*, and give them names ending in *dāsa*. Give them the holy thread (*upavīta*) and the upper cloth reciting the *Guṇa-mantra*.

15. These two, the upper cloth and the thread, should be used by the Śūdras only on occasions of worship, and not at other times. To the Sūdra do not teach the highest *bīja-mantra* (*praṇava*) either for secret muttering (*japa*), or contemplation (*dhyāna*).

16 A. There is no sin in reciting *mantras* in his hearing, nor is the practice of *Karma-Yoga* by him a fault.

16 B to 20 A. If a Śūdra be an enthusiastic devotee, eager for learning and good conduct, and withal clean, even though he be a Śūdra permit him to take part in everything provided he is not liable to err. Even such a one, do not admit to the position of *Guru* (teacher) in the granting of consecration, and in the establishment of images; nor admit him to equal association in dining or performing a sacrifice, either on his own account, or for another. A Śūdra should offer worship to God by the agency of another, a Vaishṇava. He must serve at the worship in *pūja* (worship). Having got worship performed in this manner daily for 12 years, let him then set up to offer the worship himself. Then it will not be blameworthy.

20 B and 21. A teacher should then consecrate (give *dīksha* to) a man of wealth who had received initiation into Vedic study and who is interested, after teaching him as prescribed, everything relating to worship. In all cases use the requite vessels to be made of gold or silver.

22–25 (A). Having again prepared him let him mount one scale of the balance; fill up the other scale to balance his own weight with gold of high quality. Having distributed the gold among the learned, he becomes pure in everything. The learned *Āchāryaa* should then consecrate him (grant him *diksha*) and instruct him in the *mantra* (words to be muttered) and *mudra* (mystic figure–formation). Give him the instruction and the course of conduct befitting the community. Whatever was wanting in the course of ritual, make up by the gift of money. In the case of occasional rituals make up deficiencies by means of great gifts (*mahādāna*).

25 B–28 A. Whichever man of wealth makes the *Tulābhāra* every year, that man enjoys union with Vishṇu after a period of years. Make a devotee who is strong, take his bath on the twelfth tithi every month, and then take his seat facing east on the deer skin; black antelope for the Brahman, the tiger skin for the Kṣatriya and that of reindeer for the Vaiśya, as well as for the Śūdra.

28 B and 29 A. Make him sit on the skin, give him the bath himself (*guru*): with the water contained in pots of gold set with jewels.

29 B and 30. Having first destroyed, then recreate him by means of *Sarvamantra* in due order; and then with the *Mūrti–mantra* in due course give him the ceremonial bath always, and then dress and decorate him by means of *mantras*.

31. Seating him comfortably, the teacher (*Āchārya*) should first instruct him (as follows). "You are a Vaishṇava, and therefore devote yourself to Vishṇu with singleness of purpose.

32. With the greatest interest, praise his qualities as it is not possible for you to destroy your sins by austere contemplation (*tapas*.)

33–35. If you are incapable of even giving, you will sink in irredeemable darkness. Whatever you give to the disciplined good, and whatever of your earnings you have enjoyed, are known to you. You will protect the rest also by giving in the prescribed manner to learned Brahmans on occasions

of worship (*havana*). Consider these as flower offerings directly at the feet of Vishṇu. Even cherishing children, wives and wealth, is not necessary for you to do.

36. Yours is the duty to pin your affection to the feet of God (*Purushōttama*) whether you are in sleep or wakeful, when you are awake as in sleep, in prosperity as in distress.

37–38 A. I see no saviour for you except him, *Purushōttāmā*. Therefore even in distress, do not give up the tenets, practices, rites, discipline, and the mode of worship of Vaishṇavas.

38 B–39. Having been thus addressed, the lordly man, bowing in reverence with folded hands, should intimate the *Guru* " I shall do all as directed above ". He should also propitiate the *Guru* by giving him money and by showing him respect.

40. In all work (of religion) place him at the head and treat him otherwise generally with respect. Even his other disciples should be treated as if they were one's own helpmates.

41–42(A). Those of the Vaishṇavas who are eminent by worth, you should make enquiries of, even when at a distance. To those that go to you, give satisfaction by providing them with food and clothing. Whatever they have to say to you, listen to with affection and make them accept from you whatever may please them.

42(B)–44. Always mutter to yourself the Supreme *mantra* of Vishṇu in a sequestered place. If the lordly person be able to do so, let him offer worship by himself alone; if he had received consecration, making an image of gold, with beautiful features and making appurtenant vessels of gold, or conch, or pearl for the purpose. Let him only appoint consecrated persons to assist him in acts of worship.

45. At the end of worship let a monarch make daily gifts of gold, food, drinks, betel and nut, and clothing.

46–47. If one is unable to do so himself let him get another to offer worship to God. At the end of worship the worshipper should be paid; else the good result of worship goes to the worshipper. In the service of Vishṇu one ought to cause materials for worship being supplied.

48–50 A. Being ever eager to put an end to evil doing, protect carefully what is granted for God's use. If for any reason one makes a vow at the feet of Vishṇu, he should never cherish another wish till the vow already taken is fulfilled. In the daily or occasional rites of worship if one knows of any omission, he must make the expiatory gifts prescribed by teachers (*āchāryas*) and complete the rite.

50–52. One gets rid of sin by proper gifts, gains health by the same means, as well as the good will of his teacher (*Āchārya*). It is by gifts that one pleases the Supreme. A king, or one like him conducting himself daily in this manner shines in the Heaven of Vishṇu after enjoying the happiness of this world.

*In the Parama Saṁhitā of the Pāñcharātra.*
*Chapter XVII, entitled Īśvara. (The Lord God).*

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## CHAPTER XVIII

1–2. *Brahma*—There are people who are possessed of wealth, devotion to god and enthusiasm, but have not the knowledge to understand the Supreme; to them what is the course of life that is proper? In them the ability is wanting to worship the supreme God by works, by thought, or even by words. Therefore please tell me what is the supreme good for them?

3. *Paramah*—To those men who are unlearned, but devoted and wealthy, the supreme achievement is in the institution of the worship of the God of Gods.

4. Even to the best among the learned who are desirous of benefits, the founding of institutions of worship of the Supreme One, is of the highest benefit.

5–7. Whichever of kings institutes the worship of the Lord of Gods in temples, in accordance with prescribed rites, these become overlords of kings. Else they would be born men of learning, and long lived in high families of great people, of good character, full of excellent qualities. Or else they attain the desired end (*siddhi*) without any doubt. Having founded places of worship of God, there is no man who gains no benefit.

8. O, Pitāmaha! Consider as materials of worship of God, such things as bricks, timber and stone collected for building God's House.

9. The services of those who make an effort therefore, to the extent of their ability, for building a temple, are regarded as worship offered by them.

10. Merit accrues even to those who assist by labour, or render useful advice by words, from the institution of worship

11. *Brahma*—How is it that the Supreme One gets established by men, like a worldly man, or a man rearing a family, always attached to the house?

12 *Paramah*—That God is neither established, nor protected by anyone. For the purposes of worship alone, He lends himself, by an act of grace, to His devotees.

13–14. Those men who had attained to the results of contemplation (*yōgasiddhi*), by holy conduct and occupy various positions of service, each according to his place separately by His grace, God himself puts them in their respective places in the House of worship as an act of mercy to His devotees.

15. Pleased with their worship God, Creator of all things, confers boons upon men, in due accordance with their conduct and good qualities.

16. Therefore I shall tell you the proper order in the institution of worship, as a Vaishṇava gains the highly beneficial beatitude by worship (*yagña*).

17. Places of worship are of two classes, namely *Prāsāda* and *Bhavana*; duly installed therein God bestows grace upon men.

18. Having been installed for worship in a *Prāsāda* (palace, or large temple), God bestows His grace upon all worshippers; but installed in a *Bhavana* (a house for worship) His grace extends only to the family of the person instituting the worship.

19. Build the house of God with bricks, wood or stone, and, in the middle of it, construct the sanctum (*garbhagṛha*) and set up in it God Vishṇu (*Mādhava*).

20 Temples are of various forms as described by experts in the art of building; four-sided, or round, according as the sides are regular or irregular.

21. O, Brahma! the permanent ones among them should be regarded as *dhṛuva* (ever-lasting) and are very strong; others are called middling, and inferior, according to the time they are likely to last.

22. Wood, burnt bricks, and heavy stone last long in a growing measure in the above order, and the merit of building these vary accordingly.

23. Having got an image made of beautiful features, set it up, when the auspicious time arrives, for gaining the merit of the deed.

24. The materials for making the image are gold, silver, copper, wood, stone and earth, the greater suitability for the purpose being in the order of statement.

25. The wise builder should first of all get the surroundings built with the proper ornamentation, and then build a shrine, to *Garuḍa* in the front (or in the east).

26. He should get the pavilion for "the mothers" in the south, and the stone seats for the guardians of the directions each in his own direction.

27. Let him build a pavilion for *Vishvaksēna* between the points of the compass *Īsāna* (North-east) and *Soma* (North). Then let him get the surrounding pathway and wall, made with entrance towers (*gōpuras*) at the doorways.

28–29. He should then nominate the officiating priest, of good conduct and expert in the *Tantra* (*S'astra* or hand book of ritual of temple-worship). Having done all this in the prescribed manner, and, having selected the official priests to assist, then he should go on to consult for an auspicious day with good asterisms and the proper houses of planets which would bring good to the *yajamāna* (the chief organiser).

30–33 A. In such an auspicious time let the *Bhāgavata* (the Vaishnava who is the leading or chief priest) begin the preliminary work of preparing (*adhivāsanam*) for worship. In case the founders are many, who assist in establishing the institution for worship, fix the auspicious hour in accordance with their horoscopes. The division of day (*Rāsi*) should be so chosen as to have the houses of the Zodiac occupied by planets auspiciously in the ascendant. The day should be free from *Vishṭi* and *Riktā* and the asterisms must be unmoving. One should first of all examine the signs, the omens and the spoken words, and make sure of their being auspicious, and then take over with gift of money, the image with beautiful features.

33 B–35 A. Make the pavilion for the temporary residence of the image (*adhivāsana–manṭapam*) in the front part of the temple. It must be made auspicious all over, furnished with a platform for bath. For leaving the image plunged in water, a

separate place should be appointed, surrounded by pots full of water.

35 B–36 A. The plunging in water could be done as prescribed, in rivers, natural water–tanks, in artificial reservoirs, mountain–streams, and deep pools in rivers wherever available.

36 B–37 A. The measure of the image should be in keeping with the size of the front gateways of the temple. A wise man can also build the temple to suit the size of the image.

37 B–38. Twelve, eight or four Vaishṇavas, being Brahmans of good qualities and faithful in carrying out the directions of the directing priest (*Āchārya*) should be appointed protectors of the image (*Mūrtipās*). To each one of these provide the things necessary for the fire–oblation.

39. Having done all this in the manner above prescribed, leave the image in water (*jalāvāsam*) for three days, or at least one whole day to begin with.

40. The officiating priest, along with the guardians of the image, being dressed and decorated with ornaments, should fast on the day previous to the installation of the image.

41–42 A. When the after–noon has arrived, having washed the image with water and having carefully examined it to be sure that it has all features intact, let the officiating priest have Brahmans recite the *mantra svastivāchana* (to make the place holy), and then have the image wrapped all round with a newly–woven cloth.

42 B–44. Taking the image to the place of immersion in water, himself with the assistance of the guardians of the image, having performed *ātmanyāsa* (invocation of the deity into the image), and then making it full-featured (*sakalīkaraṇa*), placing the guardian–deities of the compass, each in its place, outside the spot marked for *jalādhivāsana*, place the image in river water in the manner of *saṁhāra mārga* (withdrawing of the physical organs). Let him then protect the image all round by means of the *Pancha Mantra* in due form.

45. When the night has passed, let him have the pavilion (*maṇṭapa*) decorated with festoons (*toraṇa*) in the four directions with all the auspicious accompaniments of music *mantras* etc.

46. Let him have full water-pots, painted with leaf ornaments, placed at the side of the doorways, with the *Vāri-mantra* (water-incantation).

47–48 A. With the *Vāyu mantra* let him place flags upon poles and small flags at suitable points. Having done all this, let the image be taken out of the water and placed in the bath-pavilion to the accompaniment of music and band.

48 B–49. Having then placed the image on a bed, head to the east, the officiating priest should first of all open the eye with a sharp needle. After this an expert architect, having been propitiated, should open the eyes with instruments.

50. Having fully opened the eyes with the application of ghee and honey, and performed worship, let him then bathe the image in the water.

51. Let the priest, standing with his face northwards, bathe the image, placed on the bathing-seat facing east, with white mustard, rice, flour and the mixture of the five products of the cow (*panchagavya*).

52 A. Afterwards let the image be covered with cloth and bathed again with the *pancha-mantra* all round.

52 B–54. Let ( *the Guru* ) have the image painted over with the earth, brought over from holy bathing-place s on rivers, or from the tops of hills, or earth from an ant-hill, or earth dug up by bulls' horns, or the tusks of a boar or elephants, or, in the absence of these, with the *mantra* of the *tan-mātra* (subtile element) and then bathed in water with the *Salila-vidyā* (water-mantra). After this have it bathed in water mixed with sandal-paste with the *mantra* of the earth (*Kshiti-vidyā*).

55–56. Then, having bathed the image with water brought from the holy bathing-places, and again with water made holy with the mantras of *Tejas*, *Vāyu* and *Ākāsa*, and then again having bathed it and worshipping it with the auspicious fresh sandal, present the image with a pair of cloths with the *Sparśa-mantra* and then the *Yagñōpavīta* (the sacrificial thread).

57. Then give the image the ornaments and ungents, uttering the *Purusha-mantra*; then the garland, uttering the *Viśva-mantra*; then the cloak uttering the *Guṇa-mantra*.

58–60 A. Then let the lamp be presented with the *Tējō-mantra*, the umbrella with the *Kshiti-mantra*, the canopy and the fly-whisks with the *Vāyu-mantra*. Having done all this as described above, let the *Guru* bring the image to the *adhi-vāsa-manṭapa* (the pavilion in the bathing-hall) furnished with a soft bed and lamps and incense, and brilliant with materials for worship and *Vaishṇavas* (for conducting it).

60 B–62. Then, placing the image on the bed facing south, let the *mantra-nyāsa* (invocation of the deity) be done incorporating in it the destruction (of the physical body) and the creation (of spiritual body), in due order of causes and consequences as ordained; as also the *Māyā* (Lakshmī) who gives the appearance of satisfaction with all the *mantras* prescribed, making also the weapons– the conch, the disc, the mace, and lotus– by means of symbols (*mudra*).

63. Then, with hands folded before him, and, uttering the *Pancha-mantra*, let him invoke the full presence of Vishṇu, and then praying for his perpetual presence, worship him–

64. Having then given water–for washing hands and feet, and food, and then, in the prescribed manner, having offered worship, let the *Guru* set about performing fire-oblations all round.

65. Having made three fire-pits and having placed the *Mūrtipas* at the points of the compass let the oblations be offered. It is best to have twelve of these; else eight and the least four.

66. The fire-pits may be round or square in all places. Then have the fire-pit made in the centre. All of them sitting round let the *Āchārya* again offer the oblations in it.

67. Having spread the *kuśa* grass (Poa cynosuroides) and having placed the sacrificial vessels in the prescribed order, and then having prepared the cooked oblation (*havis*) and ghee for the sacrifice, they shall offer the oblations to all the gods (*dēvatā*).

68. The sides are the places ordained for offerings to the twelve *mūrtipālas*; while in the middle the oblations are offered with the *mantra* to the God of Gods (of 12, 8 or 6 letters).

69–70. What has to be done for all of these is similar except that, for each particular direction there is some variation out of regard to the *Dig-dēvatā* (the guardian deity of the direction). Contemplating a large lotus with petals in the centre of the fire, and contemplating again that the deity is placed in it, let the Brahmans offer the oblations. All of them should face the east, must wear their upper cloth, and be undistracted in the contemplation of the deity.

71. When the fire-oblation has come to an end give the *mūrtipās* the fees for their services (*dakshiṇā*). Then, having offered water for washing hands to the God, cover the God over with a clean and handsome cloth-covering.

72. Providing at the same time a good canopy overhead and a screen all round to shut off from view, offer worship to the seat and the holy stone (*Brahma S'ilā*) under it, keep the image out of use (*adhivāsayēt*).

73. Let all these keep awake all night with dance, music etc., and let the whole of the *adhivāsana* pavilion be made secure all round and well guarded.

74. The *āchārya* however should spend the night, fasting at the side of God.

75. I have thus far explained everything connected with the *adhivāsana* (preparing the image for worship). I shall henceforward explain the installation of the image in accordance with the accepted ordinances.

*In the Parama Saṁhitā of the Pāñcharātra Chapter XVIII, entitled Adhivāsana (Preliminary Cremonies to Consecration).*

## CHAPTER XIX

1. *Brahma*—How is it that, though God be installed by men in accordance with the prescribed rites, He gives His presence and His blessings (*aiśvarya*) only in some places and very moderately?

2. *Paramah*—The installation of God in the image, gets vitiated by the good or bad qualities of the locality, of the time chosen, of the people concerned, of the structure of the temple, and the character of the image.

3. When the installation is thus vitiated, the whole place gets empty, or is polluted by *Rākshasās.*

4. In places full of the evil-minded, or without an ample supply of good water, or infected by various diseases, no wise man would build a temple.

5. Do not install God at night, at a time when an evil planet is in the ascendant, when the day and the asterism are cruel, when the disc of the sun is invisible.

6. No one who is not a family man, one without learning, one who is not a Brahmin, one who is dependant upon another for his living, one who is without, or deprived of an organ of the body, should install an image of the Supreme *Purusha.*

7. One should not install *Hari* (for worship) in a temple which was otherwise occupied, which is dilapidated, which was served by people of low esteem, and which is full of people of other ways of worship (*karmāntara*).

8. An image rejected, or broken, or of unprescribed size, or one having an internal defect, or worn out by use, should not be installed for worship; nor if installed, should it be accorded worship.

9. If an image is installed when anyone of the above defects has been noticed, the place becomes the habitation of *Yakshas, Rākshasas* and *Piśāchas.*

10. Whatever natural object is deemed pleasing to the God of Gods, that will become possessed of all desirable qualities, though it may actually contain defects.

11–13. When all these things–place, time, men, house and image–exhibit the desirable qualities, the installing priest should rise early in the morning, and, having bathed and taken the holy sip (*āchamya*), and clothed in clean garments, should go round the pavilion, keeping it to the right, along with the *mūrtipas*. Then taking his seat to the south of the image, with his face to the east, he should make the *mantr-nyāsa* on his body. Then he should set about cleaning the temple both inside and out.

14. Set up the festoons, flag–posts and pennons in their respective places; thereafter place water–pots at the gateways all round.

15. Let him bring together things required for worship and for the fire–oblation; as also let him have separately piled up gems, metals and grain.

16–17. Let him then bring together expert musicians, carrying in their hands pipes and other instruments. Having got together all these, having considered the signs and omens, and having offered worship, in the prescribed manner, at the places intended for the gods, let the *āchārya*, along with the *mūrtipas*, then begin the rites for the installation of the idol.

18. If evil dreams are experienced, or if inauspicious signs are seen, light up the fire in the pavilion and perform the expiatory ceremonies.

19. With the *Pancha–Mantra* offer ghee oblations in due order ten, a hundred, or a thousand times as may be needed.

20. With loud proclamation of auspiciousness and success, and with the loud chants of Brahmans, let him make expiation for defects, excesses and deviations.

21. After this, having circumambulated with folded hands the God of gods, and obtained his permission, walk ceremoniously round the temple, keeping it to the right.

22. Having inwardly assured himself that everything is right, in regard to the temple and in regard to the sanctum,

let him scatter all over, if need be, *akshatā* (rice washed and treated with water) and *dhūrva* (Agrostis Linearies) grass with the *astra–mantra*.

23. Again let the *mūrtipas* sweep all over with the *Vāyu-mantra*, having made sweeping brushes of *Kuśa* grass (Poa Cynosuroides).

24–25. Having then thrown away the brushes, and having washed their hands with fresh water, let the whole of the temple be rubbed over with a solution of cow–dung in water, brought over by servants specially initiated for the purpose. Then the *āchārya* himself should sprinkle water all over, having uttered the *astra–mantra* over it.

26. With the *Pancha–śakti–mantra* scatter the tips of *kuśa* grass, holy rice, and *dhūrva* grass; fumigate the whole place with incense, with the *Ashṭākshara–mantra* pronounced over it.

27-30. Let the leading priest show round in all directions a lighted lamp, with the *Tējō–mantra*: Having done all these in the sanctum itself, and having made the peculiar signs (*mudra*) publicly, the *guru* should light up the fire on the ground overspread with sand to the right of the outer gate, and then make oblations of ghee with the *pancha-mantra*, a thousand times, or a hundred times, for the permanent propitiation of the presiding deity over the building (*Vāstu–Dēvata*). Let him again offer oblations with the sacrificial sticks of *apāmārga* (Achyranthes aspera), *S'ami* (Acacia Suma) and *khadira* ( Acacia Cateched ) trees for propitiating the evil spirits of *Yakshas*, *Rākshasas* and *Piśāchas*, with the *mukha–mantra*. Let him make three supplementary oblations and bring the fire-rite to a close.

31. Then taking up quickly a thread wet with sandal juice (*chandanarasa*), let him measure out, in the prescribed form, the inner sides of the sanctum.

32. Casting the thread along the main direction and along the minor points of the compass with his assistants, he should throw another across, from between the North and the North-east to a spot between the South and the South-west.

33. Taking the perimeter of the image at one–twenty-fifths of the side of the sanctum, mark off the space away from the point where the strings intersect.

34. Vaishṇava people prescribe this manner of establish ing as bringing prosperity. If the image be placed at the point where the strings join, the resulting good is middling.

35. If the image be set up with the measurement in excess or falling short, the establishing *āchārya* will be destroyed, and the patron (*yajamāna*) will suffer from day to day.

36. Even when the image of God is westward-looking, the image should be installed for worship in the same manner by throwing threads and fixing the place.

37. Having thus determined upon the installation of the image, and having measured the space available and the image to be set up, then determine the place for the images of the exterior deities.

38. Then, having got back near to the image of God, and having made the flower-offering (*pushpānjali*) at the place (or at the feet), let him cause those initiated to bring in the seat, the flat stone, (*Brahma-S'ila*) and the edge round it into the sanctum.

39. Having taken these round the temple first, and then all round the sanctum, let all the articles for use (*dravyam*) be brought in. It is never otherwise in regard to the installation of the image.

40. Placing himself face to the West, let the āchārya have the *Brahma-śila* (the base-slab) put in its place with the *mantra* of the three *guṇas* (*Tṛguṇātma.*)

41. Having offered worship to it with sandal paste etc., let him place the seed-gems himself, in the nine hollows made in the earth, in the eight directions and in the middle.

42. Let the officiating priest place the gems, bringing them by the hand, uttering the *mantra* appropriate. First of all let him place in all the nine pits bright shining gold.

43-44. Diamond ( *vajra* ), ruby ( *padmarāga* ), beryl (*vaiḍūrya*), saphire (*nīlam*), pearl (*mauktikam*), topaz (*pushparāgam*), conch (*śanka*), emerald (*marakatam*) and crystal (*spaṭikam*), should be placed in order, at the eight points of the compass and in the middle. These should be placed with the eight letters of the *Ashṭākshara*, letter by letter, and all letters together, in order.

45–46. Yellow orpiment (*tālam*), red arsenic (*S'ilā–majjanam*), antimony (*anjanam*), iron sulphate (*kāsīsam*), mercury (*pāradam*), brass or bell-metal, (*saurāshṭram*), a yellow pigment (*rōchana*), another pigment of the colour of honey (*makshipa*), and coral (*vidrumam*); so also paddy (*vrīhi*), black kidney bean (*māsha*), wild wheat (*gavī*), gingely (*tila*), wheat (*gōdhūma*), barley (*yava*), wild paddy (*tṛṇa*), panicum seed (*priyangu*), and green kidney bean (*mudga*); these two sets must also be similarly deposited in the same order.

47. These deposits should be neither more nor less than what the pits would hold, and should be just up to the level of the slab, for prosperity.

48. For prosperity, some hold that all these should be deposited in the central pit. But no Vaishṇava, expert in the *Pāncharātra*, will do so.

49. The wild variety of grains is not considered acceptable for depositing in the pits, as, so doing does not conduce to the prosperity of the village, and brings on exile to the forests (to those so doing).

50. Making the place for the *pīṭha* with stone, or brick, set the seat (*pīṭha*) evenly, uttering the *Pīṭha–mantra* in prescribed form.

51–53. Having mentallly provided a covering for the floor with the appropriate *mantra*, having made the channel for the water used for the worship, with its mouth directed towards the North, having offered, to the seat thus placed, worship with sandal etc., having covered with cloth fresh from the loom, and having made arrangements for due protection all round, the installing priest should go along with the *Bhāgavatas* (Vaishṇava assistants) and make worship at the places, intended for the installation of *Vignēśa* (*Gaṇēśa*) and *S'iva*

54. Let him make their place to the south of the sanctum and place *Gaṇēśa* to the East, and *S'iva* to the West; in front of the gateway to the temple and near to it, let him make the place for *Garūḍa* (the Eagle-mount of Vishṇu).

55–59 A. Behind the shrine let him make the place for *Ananta* (the great snake *Ādi-S'ēsha*); then to the south for the divine mothers; and so also for the guardians of the directions, each in the particular direction between the temple and the ambulating pathway round it. Then let him offer worship at these places with sandal-paste and flowers. Between the North (Soma) and the North-east, let him make the place for *Vishvaksēna,* wearing the cast-off clothing of the God. So also just outside the ambulating path (*prākāra*) make the *Bali-pīṭha* for placing the food offering. This should be right in front of the God and on a level with the seat of worship. Having thus appointed places for the Dēvatas (*Parivāra Dēvatas* or attendant deities), he should return to the presence of God with serene mind. Let him then offer the highest worship.

59 B. Having first of all made the spiritual body for himself, let him make the image before him assume the spiritual form.

60. Having treated everything there similarly, and having invoked God's presence by *Mantra,* then let him offer worship with grain, sandal, flowers, incense, lamp and ornaments.

61. Having worshipped Hari by presenting food and other articles of presentation in the prescribed form, cover the deity with a soft cloth fresh from the loom.

62–63. Afterwards having made the *yantra-figure* (*mystic figure*) of the great God, let him mount it on a palanqueen well-spread with cloth or carpet, and carried by specially initiated *mūrtipas,* with the permission of those present. Then chanting hymns in praise of God, let him make a round of the temple rightwise.

64–65. Let the festive procession be celebrated with fly-whisks, water-pots, umbrellas, canopies, flag-staves, incense-burners, lamps, and with the music-conches and drums, along with dance, vocal music and other joyous exhibition. The *āchārya* should silently walk in the procession with his hand on the palanqueen,

66–68. Let those in the service of God be mentally regarded as gods, namely, *Ādityas*, *Maruts*, *Sādhyas*, *Vasus*, *Rudras*, *Ribhus*, *Aśvins*, *Uragas*, *Siddhas*, and the deities of the planets, asterisms, and stars. Contemplating thus, and having carried, with due care, the *Yantra* of Hari round the temple, let him present water, in prescribed form, as soon as the gateway of the temple is reached. Then place before the deity a new pair of sandals by means of *Sparśa-vidyā* (or *mantra*)

69. At the entrance to the sanctum present the God with water with the appropriate *mantra*; and then let the God enter, being carried by the initiated, with the *Vyōma-mantra* (the *mantra* relating to *Ākāśa*).

70. Having turned rightways round the God's seat by merely looking at the directions, and having set it down, slowly make the preparation for fixing the *Yantra*.

71–72(A). When the auspicious hour has arrived, the *āchārya* should place himself at the front, and, with the permission of the Brahmanas, amidst the music of pipes and drums, with presentation of incense and lights, should settle God Hari facing east.

72(B)–74. In the position in which the pointed root of the image stands in the hollow in the middle of the base (*pīṭha*), taking the thread up and centring the position of the image, let him fix up the image, and then, making various signs by hand (*mudra*) before the image, let him pray for the presence of God for all time, after making the obeisance. Having shown reverence with folded hands, let him then present the garland with the *mantra* of eight syllables.

75. Then, having presented water for washing feet and hands, let him offer the seat by pointing to it, and then presenting, in the prescribed manner, clean water for washing hands (*arghya*), present Him *mukhāvāsa* (something to sweeten the mouth),

76–78A. Then offer the fly-whisk, the canopy and the handful of flowers (*pushpānjali*). Then having gone round rightwise

make the gifts desired, namely, articles for worship, ornaments vehicles and lands. One who makes this kind of propitiatory gift (*prīti-dāna*) to God on the occasion of the installation of Vishṇu, will gain in the next birth many thousand times (what he gave).

78 (b)–79. Afterwards, leaving the God of Gods covered with fine silk (of differing colour and material), and having screened ofl the front doorway, the *āchārya*, along with his initiated assistants, should go around and establish all round the God, His attendant deities.

80. In regard to the Vaishṇava deities, *Garuḍa* and *Ananta*, he should have their images made and set up in the attitude of bowing at the feet of the Gods.

81. *Gāṇpati* with elephant-face, and *S'aṅkara* in the Linga form should be set up to the south, facing south.

82. All these have to be firmly placed on their seats, all round at the same level. They should be offered worship with sandal, flower-garlands and ornaments.

83. Establish the Guardians of the Directions, each in his own direction, made either of stone, or brick, and clothed in dress, in order, beginning with the east.

84. Having placed *Vīrabhadra* and *Vigna* (Gaṇeśa) one on each side of the inner shrine, then install "the mothers" in a line in the prescribed form.

85. Having offered worship to the *Bali–pīṭha*, and having invoked all the remaining deities (*Dèvatās*) then let the *āchārya* instruct the patron (as to what he should do).

86. Gratify Vaishṇavas and learned men with gifts pleasing to them. Satisfy people in general with food and eatables of all kinds.

87. Let those who assist in the foundation be gratified by all means at his command by clothes and betel-nut gifts.

88. Let the *Yajamāna* (the patron–founder) do all that he was directed to do by the *āchārya*, in great devotion to God, day and night.

89. Having closed the front door, and making provision for adequately guarding it, the officiating priest should go out and get food, drink and money largesses to be distributed.

90. In regard to an image installed in a newly constructed temple, knowing men will not offer worship for three days. On the contrary, distribution of gifts is recommended.

91. If one makes gifts of money with discrimination among the deserving, and provides food and drink for all, he is doing what would please Hari (Vishṇu).

92. If one should instal God in a new temple, without giving these various gifts, he is afflicted with disease and his relations cause him fear.

93. Therefore a wise man, for his own prosperity, will instal Achyuta in a new temple, providing a pletiful supply of food and drink, accompanied with money gifts.

*In the Paramasamhiṭa of the Pāncharatra*
*Chapter* XIX *Entitled Sthāpana*
*(Installation of the deity in a temple)*

# CHAPTER XX

1. *Brahma*:– O Purushottama ! Please expound to me the rules regulating the fire-rite which is done on all occasions. Further explain the connection between this and the rite of worship, as also what is wanted for performing the fire-rite.

2. *Paramah*:–– O Pitamaha ! I shall expound the fire–rite for general purposes first; then in the same manner I shall explain the fire–rites on occasions of initiation, inauguration of temple–worship, as a daily rite, and as a rite performed on occasions for particular purposes.

3–4. Vessel for ghee, the cooking–pot, water–pot for sprinkling water, dried sticks of wood, *kuśa*–grass (Poa Cynosuroides), sand, rice, clean water, spoons, the sticks to be laid all round, sacrificial ladles, fire, fan, *kuśa* bound together (*kūrcha*), dried fire–wood, a spoon or stick for stirring *charu*, sandal and flowers etc., these constitute the material requirements for the fire–rite.

5. Having brought together these things near to the place of fire, the officiating priest should begin the worship of *Hari* (Vishṇu) in the manner prescribed in the *tantra* (*Pāncharātra* text).

6–7. Having invoked the deity, and given him water for washing hands, and then the *tāmbūla* (mukhāvāsa lit. mouth–scenter), and, thus having obtained his permission, and turning back and going to the right of God, set up the place for fire, beautiful and in front of God. For purposes of *Dīkshā* (initiation) make the fire–place round, and of the measure of the hand.

8–9. In another place, let him make, with sand, a four-sided altar. Raising the altar thus made with the *astra-mantra*, and having sprinkled it over with clean water, let him spread out sand in all directions, making it all one level.

Then, having written the *ahankāra-mantra* first, write out from the North the *Guṇa-mantra.*

10. Then having washed his hands with water, and having brought the fire with the *Tèjo-mantra,,* let him light the fire uttering the *Vāyu-mantra* with the wood already laid on the earth.

11. Having taken water in the hand, sprinkle it round the fire, and with *Vāsudèva* and other *mantras*; place *kuśa* in all the directions.

12. Having placed the *kuśa* utterring the *Sparśa-mantra* place all the collected material brought in pairs.

13. Put the vessel containing the cooked oblation in its place, and so the *darvī* (the *palāśa* leaves with which ghee oblations are made), spoon, the vessel for ghee, the sticks of wood, flowers, rice and the stirring stick (*mèkshaṇam*). Having got these in pairs, place them separately, as also the *chamas* (sacrificial drinking vessels). Place the *kūrcha* (a bunch of *kūśa*) to the south of the fire, uttering the *Brahma mantra.*

15–16. Placing to the North of the fire, the full waterpot uttering the *nivṛtti-mantra,* and, having made a ring with two blades of *kuśa* with the tips undamaged, place it on the waterpot. Having poured water into the pot, and having made it pure by drawing it three times on it, turn over all the vessels and let them be sprinkled with water.

17. Bringing the vessel of cooked oblation, throw four handfuls of rice with the *mantra* beginning *Dharma* (*Dharma, Gñāna, Vairāgya,* and *Aiṣvarya*), having sprikled water over it with the hand.

18–19. Having placed it on the fire with the appropriate *mantra,* fan the fire into flame. Having poured ghee into its vessel with the *pavitra,* repeating the *Têjo-mantra,* and having placed it to the North of the fire, touch with *darbha* grass with its end lighted. Place also in the ghee, the ends of two blades of *kuśa* grass uttering the *Paramèshṭi-mantra.*

20–22. Again lighting it up with the *Tèjo-mantra,* take it round the two oblations. Then, throw the burnt *kuśa,* into the fire, purifying three times with the *pavitra;*

than throw it untied into the fire, uttering the *Paraméshṭi-mantra.* Then showing in the fire *darvī*, *sruva*, (flat spoons of wood) and the ends of *kuśa* grass, and rubbing over the *darvi* both inside and out, uttering the *Sparśa-mantra*, and washing the *sṛuva* also similarly, throw the *kuśa* grass into the fire.

23. Dropping a little ghee with the *sruva*, on the *charu*, place the *charu* to the North of the fire. Even there take steps to prevent interruption of the rite all round.

24. Then getting near to God, begin the course of rites constituting the worship. Having presented water with the *chamas*, then give God the tooth stick.

25. Giving the water again by the same *chamas*, order away the *gandhāmalaka* (gandhāmala = wild lemon), imagining those as having been cast off to the side of *Vishvaksèna.*

26. Then, having raised the image of the God of gods from the seat, and, taking Him with His sandals to the bathing place, the officiating priest should bathe Him mentally.

27. With the *Tèjō-mantra* bathe the God, present the dress with the *S'akti-mantra*, with the *Tamo-mantra* present the over garment smelling sweet.

28. Having again bathed the image with water from twelve other pots, perform the propitiatory rite five times with the *Pancha-mantra.*

29–30. Presenting water for washing feet and for taking the holy sip throw it into the *pratigraha-pātra* (receptacle for water). Then, having bathed the image well again with eight pots of water, and then, having performed the propitiatory rites with the three *Mūla-mantras* a hundred and four times (or sixteen times), then cover the image over completely with cloth with the *Sparśa-mantra.*

31. After this present the image with *upavīta* (holy thread) made up of three threads each of three strands; then give the *uttarīya* (upper cloth) of yellow colour, with the *Sparṣa-mantra.*

32. Having given water for washing feet etc., rub over the head with fragrant oil; then having poured water over the body, rub it over with *anga-rāga* (cosmetic) for the body.

33–34. Then again washing the image, present two new cloths again as before. Then present the jewel *channa–vīra* (garland of Victory) of gold and of three threads, drops for the ear, *karṇa–mudra*, belt, epaulets, bangles, *kaṭakas* (ornamented bangles) and finger rings.

35. Belt over the stomach, anklets, *bāhubandha* (armlets), hair-binder (*śikhāmaṇi*), head–gear and then the thread for fastening the cloth at the waist.

36. Then flowers, garlands, for the head, and for the shoulders. All these should be presented with the *Rūpa–mantra*; then the jewels *Śrīvatsa* (image of Lakshmi), *Kaustubha*, and the ever present *Vanamālā* (garland of lotus-beads).

37. In the same manner present conch and disc, in the forms of signs, mentally; and then with *Rūpa–mantra*, mirror and collyrium for the eyes.

38. Then present Him with incense and lamps as also water for washing the feet and rinsing the mouth. Giving Him the sandals, again take Him up to the place where the pedestal is set.

39–40. Giving Him water again for washing the feet, and for the holy sip in the prescribed manner, present, with both your hands, and with the *rasa–mantra*, *madhu–parka* (honey-mixture) made of a good mixture of honey, sugar, ghee, curds, and milk.

41–43. Then, having given water in a new vessel made clean by rubbing with ghee, bring a third part of the cooked food, and, pouring ghee, offer it to God. Having given water again in other separate vessels, present as before cooked eatables and fruits ripening by time. Then a wise man will keep for a while, muttering the *Panchopanishad–mantra;* and, then having given water from another vessel, he will present betel-nut etc. (*mukhāvāsa*).

44–45. Having uttered a laud of praise, and, having bowed in reverence to him in the direction of the image, then going ceremoniously round the image, treat Purushottama as a king and show him honour, as if in fear; then, obtaining his permission with the *satva–mantra*, protect yourself with the *Astra–mantra*.

45b–47(a). Getting near the vessel containing the sacrificial fire, and, having again sought permission in the prescribed form, place with the *guṇa mantra* the three sticks (called *paridhi*), one on the ground near to the officiant and one each North and South; then, having offered sandal and flowers by way of decoration, to the *Brahmaṇas* nominated as the guardians of the directions, and being seated there, seek their permission, after prostrating before them twice.

47b–48(a). Having taken twenty-five sacrificial sticks together and dippiug their ends in ghee, throw them together into the fire pronouncing the *ashṭākshara-mantra* ending with *svāha*.

48(b)-49. Having made three oblations of ghee with the three *ahankāras*, and, sprinkling water round the fire with the *guṇa-mantra*, and then, imagining a lotus with its pericarp in the fire thus alit, then invoke in it the Supreme God in the manner instructed before.

50. Having mentally presented water for the hand, offer ghee oblation with the spoon (*sruvam*) pronouncing the *pīṭha-mantra* ending in *svāha.*

51. Then wiping out the *darvi* (a spoon or a Butea frondosa leaf) and placing upon it a bolus of cooked food and putting a little ghee over it, offer it into the fire unshaken with the mantra (following).

52. With the same *mantra* (*Vāsudēva*) offer twelve oblations with the *sruva*, and similarly eight times with the *mantra ashṭākshara* (Nārāyaṇa).

53. Again offer the oblation of a bolus of cooked food with ghee, with the *Rudra mantra.* Put aside the *darvi* after washing it.

54–56. Having placed one sacrificial stick, offer oblations of ghee with the sruva separately for each, with the *mantras-mūrti, śakti* etc. ending with the guardians of the directions, leaving only the *chakra-mantra*; but the *chakra* should be included in case of fire-oblations for *dīksha* (imitation).

56. Then again offer oblations in expiation with the *Panchōpanishad-mantra* five times; at the end of this, offer ghee in one continuous stream.

57. This kind of fire-ceremony, a learned Brahman is entitled to perform. It may be performed by a Kshatriya of good qualities, or even by a Vaiśya of much information.

58. No S'udra should perform the fire ceremony-above described even though he be a learned man. An initiate, a wise man, and a man of learning among them, should really get another competent person to do it for him.

59. Even a Brahmaṇa if of bad conduct, and a Kshatriya of the same kind run the greatest risk if they attempt to perform the fire-rites.

60. In ceremonies, ordained to be performed on special occasions in ceremonies intended to gain cherished objects, in those meant for purposes of initiation and for instituting places of worship, fire-rites may be performed; not on other occasion unless one is entitled to do it.

61. In all cases, this is the accepted rule in regard to the performance of fire-rites. For the guardians of the directions offer ghee oblations in their names.

62. Initiate Brahmans only shall perform fire-rites called *pari-homa.* They must have attained to the position of *Āchārya* (acknowledged teacher), and be gratified with the presentation of gifts.

63. They alone shall assist by service who are selected by the *Āchārya* in the rites of initiation (for any holy rite), or in the institution of places of worship, and none other as they are not acceptable to the *Tantra* (*Pāncharātra S'āstra*).

64. A worshipper, by always performing the fire-rite in the mannar ordained, destroys sins, and attains to the eight great achievements (*siddhi*).

*In the Paramasamhitā of the Pāncharātra the twentieth Chapter entitled agnikārya (Fire-rite)*

# CHAPTER XXI

1. *Brahma*: For *Mukunda* (Vishṇu) thus installed, what are the ceremonies ordained for the three days (of interval). At the end of this interval in what manner is worship to be performed? These be pleased to explain.

2. *Paramah:* Having installed God in the manner described, and having performed the *parihoma*, the *achārya* should first of all have food, drink and money gifts distributed freely.

3. All should have food scattered outside in all public places where roads meet. When the three days should have passed he should do the needful for the bathing of the image.

4. Between the two doorways of the temple, make a low platform each way four hands in length spread all over with sand and provided with a canopy.

5. On the platform let the *āchārya* place new waterpots of gold, silver, copper or earth decorated, for all *dravyas* (things used for the bathing).

6–8. On the platform lay a cloth spread over and place the pots on it. Having placed them upside down and having made the water by rubbing over it with a *pavitra* (a ring with a tail made of *kuśa* grass,) again set the pots erect and sprinkle water thrice over with the *paramēshṭi-mantra.* Then let the *āchārya* fill in these vessels with the things to be used for the bath, filtered through cloth and carefully examined; having got the pots to be brought over by the *mūrtipas*, five in order should be filled first of all, with *panchagavya* with the incantation of *panchōpanishad-mantra.*

9–10. Then again, one pot should be filled with these all together. Another pot should be filled with water and *kuśa* ends. Honey, gingelly-oil, sugar-cane juice, clean water should

each be filled in one pot separately. Another vessel should be filled with earth brought from one of the following: bathing-ghats, in holy places, from hills, caverns of wild hogs and rats, ant-hills, earth dug up by the horns of bulls.

11. Having filled these pots as above, fill them over again with flowers, leaves, sandal, gems and garlands, according to means.

12. Other articles wanted for worship, and placed away from the *Vedi* (platform), should be brought in and cleaned by servants initiated for the purpose.

13. Then, having gone up to the sanctum, let him open the door with the *Vāyu-mantra*, removing the covering of the God with the *Viśva-mantra*.

14. First of all putting the God out of the image, and removing all the dress and decorations, let the *āchārya* then bathe the image getting the things prepared for the bath by duly initiated servants.

15. For the purpose of purifying the image of God, let the *āchārya* perform the bathing of the image with all that is ready placed on the platform for the purpose, by taking them up one after the other in order.

16. First of all he should bathe the image with *panchagavya* with the *panchōpanishad-mantra* in regular order; then with honey etc. uttering the *guṇa-mantra*, and then again with the juices of two plants.

17. Then with the eight other articles (*dravyas*), the five subtle elements (*tanmātras*), and the three, namely, mind, individuation and understanding (*manas, ahankāra* and *buddhi*). These eight are the *mantra*.

18. If the bathing be with six articles (*dravyas*), the six; the three egotisms and the three qualities arising from *satva rajas* and *tamas*, then constitute the *mantra*.

19. One who knows the *mantra* should first of all bathe the image slightly (by sprinkling), and, then having invoked the deity into it, let him bathe the God with all the things collected for the ablution.

20. Then let him do the propitiatory rite with the holy water first, and then, with water containing sandal, flowers etc.

Finally let him perform the highest rite of propitiation with water containing (*ratna*).

21–22 (a) Let the accesssary deities be also similarly bathed in water and other things. Having bathed the gods in this manner, let the *āchārya* proceed in the course of worship as before, ending in the fire–rite.

22(b)–23(a) Let him have food cooked another time for the giving of the *bali* offering to the *Bhūtas* (evil spirits about) in another secular fire, without any *mantra*. This is what is called outer offering (*bāhya–bali*).

23(b)–24(a) Let the worship be offered in the manner prescribed, and, according to one's own means, with the materials for the *pūja* and pleasing to the mind and with the fire–rite duly performed.

24(b)-25(a) Let the eatables, and other presentations including sandal and flowers, be of excellent quality when offered to the Supreme God on the occasion of the bath. At the end of this, make the bali offering as prescribed.

26–32. Then bringing a round vessel of gold, silver or copper, having placed it on the sacrificial altar, and, sprinkling over it by means of the bundled bunch of *kuśa* (*pavitra*), make a seat out of the second cooked food in it. Then let the *āchārya* place the image of the Supreme God on it. The image would be clean if made of gold, gem or silver. Then having performed acceptable worship of Him, with sandal and flowers, let the *guru* place the vessel on the head of one of the initiates. Let him fill another vessel with the unused remainder of the cooked food so as to be floating on water. Let the remaining initiates carry the incense–carrier, flag and umbrella. Then, having circumambulated the sanctum, with the conch and drum sounding, let the *guru* scatter with his hand the *bali* at the place where the deity is to be installed. In the same manner going round the *bali* altars round the temple itself and outside the procession pathway round the temple (*prākāra*), let him scatter the *bali* food on the altars, saying "Worship to the Bhūtas".

33. Circumambulating again, and then entering the sanctum, place the image in one part of the platform for worship.

34. Let also the outer deities be gratified by the gift of these offerings, three times a day (morning, noon and evening); there should however be no transgression in this.

35. Where, after the installation of *Hari* (Vishṇu), the *bali* offering cases to be made in that Vishṇu temple, one ought not to take food even if occasion arises for doing so.

36. Whichever men are low enough to obstruct the *bāli* offering, they acquire such a load of sin as accrues by killing cows.

37. For *Déva* (God), duly installed, worship should be made ending in *bali* offering, and this should not be given up. On occasions arising, the bathing of the image should also be performed to the extent of one's ability.

38–41. On the fourth day after installation, on the twelfth day, on the days of *vishuvat* (equinoxial days, first days of *Chaitra* and *Tulā* months), at the end of journeys, on days of eclipses, on days of evil omen, when epidemic diseases prevail, or famine or molestation by enemies occurs, when a festival is but half gone through (and not carried to completion), and when worship had been suspended for long, when the image had been defiled by touch of thieves, sinners of a grave character, or reprehensible people, when death takes place within the bounds of the temple, or when something inglorious occurs; when evil happenings such as these supervene, then let the ablution of the God of Gods be performed as ordained.

42. This ablution averts all evil and destroys all sin; this ablution of *Padmanābha* (Vishṇu) should be performed by all desiring welfare.

43. Let all the vessels, cloths etc. be presented to the *āchārya*; whatever may be available otherwise may be presented to the Vaishṇavas as *dakshiṇa* (fees).

44. From the fourth day of installation onwards let *Hari* be offered worship daily. Let the fire–rites also be performed as well as the *bali* offerings by the *Dėśika* (officiating priest).

45. Where *Hari* is daily worshipped by those devoted to him there occurs no troubles from *Piśāchas, Grahas* (other evil spirits) and Rā*kshsas*.

46. Where *Hari* is daily worshipped with clean articles of worship, people there flourish with everything desirable and free from all disease.

47. If people devoted to Vishṇu, suffering from illness, go to those places they get free from disease as if from medicine.

48. Let the God duly installed be not exposed to the view always. Except on occasions of worship, such exposure is not pleasing to Hari.

49. Exclude from the temple of Vishṇu any collection of things unclean, and the collecting of unclean people; also things in daily use by people should be kept out.

50 Let the devotee of Vishṇu keep the articles with great care. Whenever he wishes to go out let him keep the temple door shut.

51. Let the Vaishṇava install the deity (Vishṇu) in the temple, in accordance with the rules laid down. So long as he does not first deviate from the prescribed course of worship, he keeps free from all calamity destuctive of his wealth and welfare.

52. If there be many people anxious to build temples the benefits arising from the act will be greater in proportion.

53. In this manner I have explained to you all about the institution of a temple for worship. Hereafter I shall expound the festivals connected therewith.

*In Parmasamhita of the Pāncharātra the Chapter XXI entitled (Snapana) Bathing*

# CHAPTER XXII

1. O Brahman! now listen to the ordinances regulating the festivals to the God, already installed in temples, their legitimate occasions and the indications therefor.

2. O Kamalōdbhava (*lotus-born*)! *these* festivals to God are of two kinds: the first for the purpose of a holy ablution, and the second for consecration of the temple.

3. When the lotus-eyed Vishṇu is installed by people in a temple intended for Vishṇu, the deity should be carried for the bath to where there is a flowing river if there should be one.

4. Even though well installed, the Supreme God is pleased only when festivals are celebrated, ablutions are given at the end of these, and the deity is brought back to the temple; not otherwise, O Padmasambhava!

5. Beginning with taking out the deity to the bathing place up to the going to the final bath, the worship conducted, in accordance with the ordinances therefor, constitutes Vishṇu worship.

6. First of all, cause a festival of twelve days to be celebrated with dancing and music; if desired, the duration may be longer.

7. Having listened to casual words spoken, having consulted omens, and having understood the indications of other signs, make the commencement of the festival.

8-9. When the day, the presiding asterism and the hour chosen happen to be auspicious, at a moment when all round in the immediate vicinity of the patron, auspicious indications appear, then begin the festival to Vishṇu *S'ārṅgin* (carrying the bow).

10. When the *nakshatra*, in which all these qualities combine, is found, celebrate an elaborate festival on the day previous.

11. Adorn the directions with pennons, held aloft at the end of sticks, festoons and lamps on posts.

12. Worship deities all over, specially those of the directions, with *bali* offered of cooked food and other articles.

13. That evening offer a great *bali* offering at the outskirts of the village, to the sound of conch and drum, and, with the assistance of the inhabitants of the village (*mahājana*).

14. Scatter round, in all the pathways, food and drink of all kinds, as also in groves, on the borders of forests and temples.

15. Having thus offered the great *bali* offering, and having celebrated overnight a great festival, the *āchārya,* getting up early in the morning and having bathed, should offer worship to God.

16–17. At the end of all this, bring out the image of God for the purpose of *yātra* (*jātra* or festival). For this purpose the image ought to be of gold, silver or copper, and no other material is acceptable for this purpose. It must be small of body, beautiful in features, and provided with conch and discus. Bring also a car or elephant, as the vehicle for God for this festival.

18-21(a). The *Guru*, at an auspicious hour, having brought together experts in various musical instruments, a large number of body servants, umbrellas, flags and canopies, various kinds of drummers using drums, tabours and cymbals, artisans (*śilpis*), servants, dancing–women and women–servants of the temple, with four of his disciples accompanying him, should obtain the permission of the excellent Brahmans assembled; and then, going round the image of God and placing himself in front of the image, he should announce slowly let the *tīrtha-yātra* (journey to the bathing place) be performed.

21(b)–23(a). Then, having destroyed the material body of the image, and having created it anew as prescribed, invoke the deity into it as was explained for occasions for worship. Then, contemplating the deity thus invoked, and, having presented water for washing in the manner prescribed, cover the image with a large piece of cloth with new–cut ends.

23(b)–26. Let him himself bear in his right hand the image, keeping himself silent as he does so, and, accompanied by the four disciples, let him go out of the sanctum; let one of the disciples carry a water-pot, one an umbrella opened out, another, the things required for worship, and the fourth, the cooked food *(havis)*. Going out with band playing but himself silent, and, having reached the place where the car or elephant is waiting, let him place the *Garuḍa* on this (car or elephant), get up himself with the other four without fear.

27. All of them being silent, wearing their upper garments and otherwise decorated, and, surrounded by the people (*mahājana*), let them proceed to where the river is.

28. Having made first of all a round of the village outside it, saying the *dig–mantra*, let them go out of it (to the river) within a distance of one *yojana* (7½ miles). Beyond that, one should not go (for the river).

29. In between make festival with band playing, music, dance, and other sounds, carrying the deity on various vehicles for the gratification of God.

30. Having got near the water, make first of all an altar. Having got down the image from the vehicle, place it on the altar.

31. In a place free from people, offer cooked food and sweet gruel to God; and then, water for washing the feet and for the holy sip, and then present water for washing the hands.

32–33. Having remounted the image on the elephant saying the *sarva–mantra*, take it into the river; then, having, with the *vāri–mantra*, invoked all the holy waters, all round the God in the river, and, taking hold of the image, let him take three dips in the water pronouncing the *mantra–paramēshṭi*. Having approached the altar, offer to the God water for washing the feet and for taking the holy sip.

34–36. Taking the *kuśa*–bunch in the hand sprinkle water over the God with senses under control, pronouncing the *pancha–mantra*. Then again, taking the image into the water, and having got the Brahmans to recite the *mantra–aghamarshaṇa*, let him bathe, with all the people. Getting on to the

bank of the river and bringing the image back, let him offer worship with sandal and flowers, having offered water for washing feet and hands, and presented offerings in the prescribed manner. Having come to the end of this, bring the image back to the vehicle as before.

37–38(a). Having mounted the image of Hari, as before, let him return without delay, reaching the temple the same day, as else great evil will befall the officiating *āchārya*.

38(b)–39(a). Having returned by the same way and then having entered the sanctum, let the Supreme God enter the main-image (*mūla-bimbam*), by reciting the *sarva-mantra*.

39(b)–41. Having invoked God into water, containing sandal and flowers with the *mantra* proper, let him bathe, with that water, that image (*bimba)* at the end of festival as at the beginning of the water-journey (*yātrādau*). Having done all this and having offered worship, let him present water for washing, and then, having made obeisance, let him close the sanctum and go out as he pleases. Let him then gratify Brahmans outside with food and drink.

42–44(a). Let him ask the Brahmans, thus pleased with food and drink, to recite Vedic verses invoking blessings. Even then let the *āchārya*, along with his disciples, be dismissed after the presentation of *dakshiṇa* (fees). I have in this manner described to you the festival of bathing in holy water. I shall also describe now, the second kind of festival of *S'ārngin* (Vishṇu with the bow), which, as already said before, was in connection with the construction of the temple.

44(b)–45(a). When the temple becomes dilapidated, or when the sanctum of *Hari* needs repairs, or the image has broken or decayed by age, the *yātrā* festival to God must be performed.

45(b)–46. With new wood of auspicious trees, having constructed, to the East or North, a square house with well protected entrance, place in the middle of it a wooden seat.

47. On the seat, place a small metallic image, with four hands and artistically made, fix it to the seat so as to be unshakeable.

48–51. Then, on the auspicious day arriving, having gratified Brahmans of excellent character, and, having performed a propitiatory ceremony at the end of the recital of *puṇvāha* (*mantra* for a holy day) for making the place pure, get first of all a big vessel of gold, silver or copper, and place in it gold and jewels to the extent of your ability; then make the sandal and flowers etc., and all around pure by clean water; and then decorate all round; and then offer worship to God most elaborately. At the end of the worship let the *āchārya* proceed to the new built-house.

52. Having adorned it all round with sandal, flowers and shoots of plants, and then, having entered inside, let him contemplate upon his own soul.

53–56(a). Having then contemplated the seat of *yōga*, and the image on it, in the manner described already, and, invoking the deity first of all and then made arrangements for protection, then let him go out. Going to the doorway of the temple, the officiating *āchārya* should ask to know, from the architect staff, how long the God should reside with difficulty in the temporary structure. This the learned should wish to hear. Then he should not fix a time nearer than what they estimate. The time however should be fixed by those men if it is over a month. If shorter than that, nothing is wanted.

56(b)–58. Then taking the vessel with him and entering the sanctum, let him invoke God Purushōttama into it, by pronouncing the *sarva-mantra*; then, contemplating the time fixed by them, and then, carrying on his head carefully the large vessel, and going round the sanctum rightwise, let him proceed to the new home for God.

59–62. Having gone round this as well, let him enter the shrine with his senses under control. Having then intimated to the Brahmans the time fixed, and having obtained their permission, then let him contemplate *Hari* with the *pānchō-panishd-mantra* first, and then with the *sarva-mantra*. Having prayed for His presence, and, presenting water as before for washing, let him do the other ceremonies, with the appropriate *mantras*, along with the fire-rite. At the end of all this, provide every one assembled with food as also money

gifts, according to means, getting them to pronounce their benedictions. The placing of gems, stones etc. under the seat of the image, should not be done in this case by one who claims knowledge of the *mantra.*

63–64(a). What is important in this case is the placing in the manner detailed above; therefore, with minor accessory things and without the burying of gems etc., let the installation be made as if in a place of residence without conveniences, for the accomplishment of one's object.

64(b)–65(a). When the temple or sanctum is again ready, let the image be placed in the water-vessel, carried back and duly installed in its former place.

65(b)–68. If the image should have decayed, then the *āchārya* having obtained the permission of the Brahmans, placing himself face-eastward and imagining himself to be *Vishvaksēna* (the guardian-deity), proceed near the image and pull it out with the assistance of servants. Let him take charge of all the *mūla-ratnas* (gems etc. buried under the image). Carrying the image in a vehicle to a great body of water, let it be deposited in the middle of it contemplating the while *Vishvaksēna.*

68(a)–69. Having got another new image made with all its features beautiful (as before), let the *āchārya* get through all the rites prescribed in the *tantra* (*Pāncharātra*) beginning with the placing in the water and stopping short of invoking the deity into it.

70. Having done this, let the platform be made, having buried under it three gems to be placed there. Then again place the image on the platform and make it fast.

71. Having then contemplated the seat of God, as also the image, invoke into the water-vessel the God in the out-house.

72–74. When the auspicious hour has arrived, let that image be not washed. In case, however, the main image is not lost or damaged, let him get the building constructed all round, and, having it purified with *panchagavya* etc., and calling up the God from the water-vessel let him invoke

Him into the image. In case of images broken or decayed, or otherwise made unfit by contact with dirt, reject it altogether; otherwise do not pull it out.

75. In this manner I have explained to you the two kinds of procession festivals to God in the proper order. What else would you wish to hear from me ?

*In the Paramasamhita of the Pāncharātra*
*Chapter XXII, entitled Yātrā (Festival).*

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## CHAPTER XXIII

1. *Brahma*:—Please tell me how the image should be, in respect of its features, with all measurements connected therewith; also the position of the organs as also the features of the pedestal platform.

2. *Paramah*:—I have already explained that the material for images may be gold etc. Having first of all cleaned these, let these images be made by expert artisans.

3. When the gold is all melted together, make it into an ingot of uniform thickness all round. Such an ingot is acceptable for an image of God, as otherwise, the image will bring no good.

4–5(a). Khadira, Panasa, Madhūka, Sandal, Saraḷa, Dēvadāru, Jāti, Asana, Timiśa, Chandan, these trees are considered acceptable among trees.

5(b)–6(a). For auspicious images, the pieces of wood ought to be straight, close–fibred, symmetrical in shape, without knots, uninjured, heavy, full grown but not dried.

6(b)–10(a). A stone dug up from ground well known for good stone, clean and cold to the touch, but without flaws of any kind, should be chosen. That which gives a broken sound is unacceptable, and is to be understood as impregnated with other substances; it is easily broken. Stones are of three kinds, according to locality, and are said to be of different colours Those stones are inauspicious which show, when dug up, the figure of a crow, an ass, a monkey, a dog, a snake, a scorpion or a bandicoot, on the dug up surface. If, in some other stones, flaws appear in nature, that stone is to be understood as *ashṭagarbha*, and is destructive of the whole family (*kula*).

10(b)–11. If the stone shows the signs of the conch, discus, mace, lotus, umbrella, festoon and elephant, or lion, swine, deer, *śrīvatsa* (sign like a curl of hair), elephant–goad or water-pot, such a stone is auspicious.

12–13 (a). If the stone shows when washed other signs auspicious or inauspicious such a stone should be regarded middling when it is evenly heavy all round.

13(b)–16(a). If a stone is, in appearance, like gingelly or rice, or sand, except at the lines on the stone, that also has to be counted middling. If through the mason's carelessness or due to exposure to wind and sun, the stone shows itself defective though free from other stones, pieces of wood or sand, and there is no evidence of impurity by smell, colour, touch or sound, that stone is auspicious for all classes of people.

16(b)–17(a). Even earth has to be tested in the same way as detailed above and, if dug up from a clean place, the material is considered auspicious.

17(b)–18. The image of God made in this manner with the good materials described above, and called in the science variously *bimba*, *archa*, *beram* and *pratimā*, are of various sizes according as they are to be housed in *prāsāda* or *bhavana*.

19. In this *Sāstra*, the sizes of images meant for being carried about, and for those represented in painting, are said to be of three kinds of measurements, O, Pitamaha!

20–22(a) The height, the width and the perimeter are the three measures of an image; the first is spoken of as *unmāna*, the next *vimāna*, and the last *parimāṇa* in the *S'āstra*. Whatever is measured in this manner with the three measurements, is to be understood as *chitra* (picture), and is fit for worship by the learned.

22(b)–23(a). When the size of the image is made one-half, it is called *achitra*; but is yet considered fit for worship. Images etc., made irrespective of the measurements prescribed are called *chitrābhāsa*. Whatever is made beautifully, with colours on cloth, walls, etc. for the use of the devout, such are called *bhaktivardhana* (what increases devotion).

24(b)–25(a). Set up beautifully made *achitra* images of half size made of stone or wood for the increase of devotion in women and children.

25(b)–26(a). Set up *chitra* images in *prāsāda* temples, or temples of the *bhavana* class, for one's own prosperity. Worship

images which can be carried about (*jangama*) daily invoking God into them, or evoking as occasion demands.

26(b)–29. The dust particles dancing in the sun–beam, bursting through a window (& other wind–hole)–the smallest ones moving about are called *paramāṇu*. Eight of these make a *kēśa*. Eight *kēśas* make a *likhyā*. Eight *likhyās* make one *yūka*. Eight *yūkas* make one *yava*. That which measures eight *yavas* is one *angula*. Ṭwelve *angulas* make one *vītasti* or *tālam*. Two *tālas* make one *hasta* (hand). Five *hastas* make a *purusha* (man).

30. It is not desirable that an image of Vishṇu should exceed five *hastas*, nor be smaller than one *hasta* for a *prāsāda* temple.

31. An image to be set up in a bhavana temple should not exceed one hand. From the Vindhyas...........

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## CHAPTER XXIV

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2. Even the doing of it by one's own devices, is capable of destroying sin. If one gives himself up to such thoughts, his mind will not entertain what is unrighteous conduct.

3. The senses, by their very nature, roam after whatever is pleasant. Therefore a knowing man should not devote himself to contemplating the Supreme in its true form.

4–5(a). Considering that that form of Achyuta is unrealizable, a wise man should offer worship to that form of His, which is intended for our benefit, contemplating upon it and talking of it, so that his mind enjoys it the while.

5(b)–6(a). Therefore let a learned man, without giving up the form chosen by him, devote himself to offering worship to it, either for the attainment of salvation, or for gaining other benefits.

6(b)–7(a). Let him worship only that form, which I have described to you in the course of this treatise, and not a form which is the creation of his fancy.

7(b)–8. In the ablution of his own body, let him make use of the *Śānti-mantra*, as well as for his own protection in performing *ātma-raksha* (self protection), and, as bringing about purity and holiness, in the washing of the articles of worship. Do not use *samidh* (prepared sticks of wood) and ghee, in the fire-rites to propitiate the deity.

9. Contemplate upon Him by day and night in the form already described, till you obtain His grace, which you look forward to, serving always with determination.

10–11. By practice all will happen as described, and there need be no anxiety. By contemplation upon the form of Hari, make it familiar to you always. By that means, devotion grows in you, and, from that, attachment grows and you remain ever attached to the feet of the God of Gods.

12–14(a). Otherwise, the devotee falls away from his position always. By constantly repeating *mantras* relating to the feet of Vishṇu, His form shows itself in the *buddhi* (comprehension) of the devotee, and thence devotion to Him springs. All the *mantras* are intended to gain *bhakti* (love of God), and all worship has the same object. Contemplation and complete attraction (*praṇidhānam*) both alike are means to devotion to God.

14(b)–17(a). When one gets to love Hari with great fervour of heart, in things acceptable as in things the opposite, that one is he who is called a devotee of God (*Bhakta*). Whoever considers the good that comes to him as God-given, and not gained by his own efforts, he is a devotee of the Supreme Vishṇu. When one regards the evils befalling him as the result of one's own acts in the previous existence, such a one is accepted as a devotee of Vishṇu.

17(b)–18(a). For the growth of *Bhakti* in this wise even a learned man should offer his devotion to God possessing forms; otherwise the desired good will not result.

18(b)–22(a). This God, though He transcends the forms already described by me, from the undistinguished (*avyakta*) to the embodied (or possessed of substantial body), should be regarded as possessed of body, thought produced. Understand His form as the result of the combination of all objects of existence, brought about, as an act of grace to His devotees, and not as existing in very truth. At first, contemplate His form as in truth existing, carrying weapons and wearing ornaments, dressed in clothes and possessed of bright shoulders. To people still leading the life of works (*karma*) this is the form of Hari for daily worship, and no other.

22(b)–25. If one has turned back upon works, and his mind is bent on the control of the senses, then, let him worship *Purushōttama* in the subtle form (*Sūkshma-śarīra*). His active powers are to be regarded as his weapons, his arms as the directions, his head is to be regarded as the sky, his stomach ether, his feet the Earth, his eyes the Sun, the moon is his mind, as also the life of the embodied ones. He is incapable of being hurt, or being burnt, being worried, or

being dried up. He is eternal, all–pervading, fixed, and is thus worthy of the worship by the wise.

26. That supreme form which is undefinable, and which is without features, no man, even though he be very wise, would wish to worship.

27. Contemplating God as the Supreme *Dharma* by means of *Praṇava* higher and yet higher, and then regarding Him as unrealizable, let one keep repeating the *mantra*. Such a one is a wise man.

28. Whenever he becomes aware of His grace, let him then contemplate upon the subtle body of God, with his senses fully under control.

29. O, Padmaja ! Even though one should have mastered the Vedas with the auxiliary sciences, and should have learnt much by hearing of the learned, he suffers much by being undecided in respect of what to do.

30. A high–souled one, should gain a true conception of the teaching of the *āgama* (sacred tradition) and hold it in mind by the application of all his learning and pure discernment; and should never do anything to let it slip.

31. Even that man of wisdom, by abandoning scriptural tradition, becomes involved in the meshes of the bodily organism, and is given up to suffering somewhere, without the slightest chance of protection from anyone.

32–33 (a). The gross body originating from the subtle body, is indeed the means to achieve devotion. The God who has to be realized by this means, must also be possessed of a gross body like it. Therefore how is it possible to realize the subtle form of Hari by contemplation of Him in the gross form ?

33 (b)–34. The form of the Supreme Being, as the Beloved of S'rī, which the wise man contemplates upon, actually does become so through various good births through which he has attained to his present existence. I shall now briefly expound to you, O Pitamaha! the method of contemplating *Paramĕshṭ* in the form of *S'rī Kāma*.

34–38. Contemplating a golden palace surrounded by enclosing walls of gold, with flooring inlaid with gems and

used by gods attending for service, imagine, in the middle of it, Vishṇu (*Vaikunṭha*) comfortably seated on a red-lotus, with four arms, benignant and serene, bestowing His grace upon all those who worship Him, and approach Him through the four doorways, guarded by *Dvārapālas*, and decorated with festoons. I have already described to you who, His worshippers and attendants, are. (Such a wise man adopting this course of worship) attains, in a comparatively short time, Śrī (Prosperity) unchanging.

*In the Paramasamhita of the Pāncharātra*
*Chapter XXIV, entitled "Vidvatpūja"*
*(worship by the learned).*

## CHAPTER XXV

1. Brahma:—To people who are unable to worship you by means of *gnāna-yāga* (path of wise contemplation), but who are still ever devoted to you, what indeed is the best course of worship for their ultimate good?

2. Paramah:—To these is prescribed as Dharma (duty), O, Kamlāsana! the visit to holy places, in the manner prescribed for devotees of Vishṇu.

3. Even those, who are possessed of knowledge, but have not given up life (as house-holders), and still desire to pursue the best path of *Dharma*, should visit holy places all round.

4. In whatever place a man's senses attain to serenity, that place is to be understood as a holy place, destructive of the sins of men.

5. The manner in which those places should be visited to bring about the growth of devotion in the pilgrim, I shall describe to you with a view to the good of the world.

6. Those holy places which can be visited in one day, or even two days, do not gain for the pilgrim, holiness; while those requiring three days and more, bring him merit.

7. A holy place nearer than ten *Yojanas* (leagues, about 75 miles) is not productive of merit. The greater the time and the longer the distance, the greater is the merit of the pilgrimage.

8-9. Even with the length of time and distance, if one happens to go on other business, or for pleasure, or, if through some delusion the place is held in small esteem, or, if a holy place happens to be visited in the course of business, or at the expense of another, by a foolish man, such visits bring no merit.

10. Even in undertaking a pilgrimage, if the pilgrim happens, for some reason or other, to lose esteem for the place, by foolishness arising from growing nescience, even then the pilgrimage brings no good.

11. Therefore a man should make the pilgrimage, on his own responsibility, and, with the fixed purpose to gain merit, with a mind serene, and without thought of other business.

12. One who is able, should provide his food, else earn his food by begging. He should never accept food which is supplied with a view to gaining merit.

13. To a pilgrim, means of living is provided only to the extent of keeping his body from becoming unfit. This is laid down for all cases of pilgrimage by men, as it is understood by people.

14–15. Rivers that flow into the sea, and places where they join the sea are holy places (*tīrthas*). Wells used by saintly people, temples on the tops of hills, places dedicated to gods, inaccesible and fearsome forest–hermitages in the occupation of sages (*Siddhas*), places possessing vestiges of gods (*Divankasas*) are also such.

16. Holy places on the Bhāgīrathī and Sarasvatī, are found along their course down to the sea; they are particularly holy for men.

17–18, Holy places there are in *Kurukshētra*, and on the *Sālagrāma* River (R. Gandaki); so also on the S'rī–parvata (S'rī–'Sailam) and in the holy Kumāri (Comorin). Other holy places are the bridge built by Rama (*Rama–sētu*), the holy place of Gokarṇa; so also Surpāraka, Pushkara, and Naimiṣa (forest).

19–21 (a). Among the holy places, places dedicated to Vishṇu are the most holy is our highest conviction. A wise man, having reached any one of the holy places, should, first of all fast for three days, or at least for one day. If one is unable to do so, he should live on alms or roots and fruits; and, keeping silent and giving himself to contemplation, let him devote himself to offering worship by repeating *mantras* inaudibly.

21–(b)–25. Having bathed and taken the holy sip, with other pure water thereby becoming pure, one who knows the *mantra* should imagine the seat of yoga–contemplation in water, and mentally invoking God thereon, should offer, with that same water, *padya* (water for washing feet), *āchamana* ( holi sip ) and *arghya* (water for washing one's hands). Then imagining the water flowing from God's feet as falling on his own head, let the devotee of Bhagavat take his plunge in silence in the holy water. Sprinkling the water over his head with the *panchō-panishad-mantra*, a thousand or a hundred times, and then, having got through all the prescribed rites for a holy bath, and having offered water–oblations to the gods, let him then take earth from holy place, having given *before*, money largesses to the extent of his means. If he rubs his body over with that earth in his daily bath, he becomes pure.

26. Bringing the water from the holy place, a Vaishṇava if desiring purity, should sprinkle it over himself, one day or three days.

27–28. A wise man will listen to the *Itihāsas* in the holy place, even making the effort to get the chance of doing so, as these are arranged to be read from generation to generation, as conducive to devotion. By hearing let him learn the features of the *accomplished initiates* who had lived and passed away; so also the wonderful exploits of the gods and sages.

29. Let the gods of the holy places be borne in mind, both inwardly and outwardly, by the pilgrim. Wise Vaishṇavas are always devoted to their own duties of devotion to Vishṇu, as else they would not be Vaishṇavas.

30. In whatever *manner* one should conduct himself when one has arrived at the holy place as detailed above, the whole set of acts is called the mode of the pilgrimage. Let it not be regarded as service imposing hardship.

31. A man should take for company, when he goes on pilgrimage those better than himself or those who are equal, to the number of one, two or three at the most; but never those inferior to him.

32. A wise man will make his pilgrimage with those who have renounced life and have attained to the control of their senses. In the course of the pilgrimage let him give them proper treatment (due to their station in life).

33. Whatever men give up their all, and with shaven heads and dyed robes wander the world over, they are my dearest ones.

34. Therefore a Bhāgavta (a worshipper of Bhagavat or Vishṇu), should render service always unto them only. Service rendered to them is service rendered to God.

35. Giving to them begging–bowls etc., with full devotion, and getting in return instruction from them, a wise man becomes the most beloved of Vishṇu.

36. Do nothing unpleasing to the residents of those holy places; nor to the gods of the place, nor to the creatures all round.

37. Whatever is the season for pilgrimage to a particular holy place by good people, one should go to those places then; if one is unable to do so let him visit the place at the *parvas* (new moon and full moon days).

38. Visit the principal ones among the places, on the twelth day of the month *S'ravaṇa* (month in which the sun is in Leo), or when the sun enters each house of the Zodiac. To other holy places there is no fixed time appointed.

39. Otherwise, to *yogins* devoted to Vishṇu, who lead a wandering life on this earth, all times are prescribed as suitable.

40. Whichever holy place gives one's mind serenity on reaching it, a wise man will stay there long, with a fixed determination to carry out his vow.

41. Wherever one's mind does not attain to serenity, even after reaching the holy place, let him not stay there long, even if it be one of the chief places of pilgrimage to devotees of Vishṇu

42. Even under great distress, a man devoted to Vishṇu should never accept even a little of money, from small minded men, for daily existence.

43. A wise man should not accept alms in a holy bathing place; but he should go out and first beg enough to sustain himself.

44. Where great crowds gather, amidst bad people, and, when one is in great danger to life itself, one is permitted to eke out his existence somehow.

45. A wise man will go on his pilgrimage, muttering *mantras* sacred to Vishṇu. He should also engage himself in reciting stories relating to Vishṇu for the delectation of his companions on pilgrimage.

46. Having gone to assemblies of people, full of everything desirable and of high character, stay there only till one gets what is wanted and no longer, if that one is eager to gain the benefit of the pilgrimage.

47. A wise man even though he be given to enjoyment of holy places, he should give up playful acts there; such as clapping hands, joking, laughing, playing at dice and sexual indulgence.

48. If one indulges in these in the course of pilgrimages undertaken by him, all the benefits arising from the pilgrimage will be appropriated by *Brahmarākshasas* (evil spirits into which Brahmans are transformed for lapse in the conduct of holy rites).

49. To those going on pilgrimages there are great benefits, namely, faith in the path of devotion, and adequate knowledge of meditation on the Supreme.

50. One who goes round the world on pilgrimage bent, obtains the highest benefit desired; he will not be troubled by sins.

51. He obtains great knowledge and recollection of anterior births. He knows how to avert evil, and obtains the grace of the God of Gods.

52. Therefore a devotee should, by all efforts possible, perform pilgrimages for the attainment of the desired end. That is the supreme good.

*In the Paramasamhita of the Pāncharātra*
*Chapter XXV, entitled pilgrimage* (Yātra)

## CHAPTER XXVI

1. Brahma:—What is the root of life in this world (*saṁsāra*)? What is its end and what its middle? Explain this to me in full and in its true nature.

2–3. Paramah:—The ultimate root of *Samsāra* is yourself, O Lotus-born! who, having established himself in Brahmaloka, are known as the First Great One. The middle part of it is taken to be this world (in its various stages); and the top of it is the nether world. For this tree of *Samsāra* the root is at the top, the branches are in the middle, and the head below.

4. The embodied (souls) keep moving, in the grindstone of Fate called *Samsāra*. To the tree (*of Samsāra*) seven branches are ascribed each being in a separate plane set one above the other.

5. Prithvī (earth), Antariksha (the atmosphere), Svarga (heaven), Mahar-loka, Janalōka, Tapōlōka and Satyalōka. These are the seven worlds in order, one above the other from the earth.

6–7. Below these are said to be the *netherworlds* (*Naraka-bhūmayah*). Among these let me first of all describe to you the earth (Bhūmi), O Pitamaha! which is possessed of length and breadth, and various other features. Seven circular worlds are regarded as constituting the earth.

8. These are each one twice the length of the one around which it is, and is inhabited by various peoples. Each one of these is surrounded by a sea of equal length and breadth. 9–10. These are named by the differences in their land divisions and mountains; Jambudvīpa is the middle; Śāka-dvīpa comes next around; after this Kuśa and Krauncha dvipas; then Śālmalīdvīpa and then Gōmēdha and Pushkara. These constitute the seven *dvīpas* in order.

11–12 (a) The first sea is of salt water, the next is the sea of sugar–cane juice, then liquor, curds, and ghee, then milk, and fresh water last of all. These seven seas are like the divisions of land placed in order.

12 (b)–13(a). Among the land divisions, in the middle one are mountains called *Varsha–Parvata*, with many peaks and of great height, and stretching out from sea to sea. In between there are divisions called Varsha, and various *Janapadas* (inhabited regions).

14 (a). In these Varshas are also hundreds and thousands of cities, villages and rivers.

14 (b)–15. In the middle of Jambudvīpa there is a great mountain called Mēru of golden body, decorated with jewelled peaks of great variety; that mountain possessed of various wonderful places is the pleasure–ground of the Gods

16–17 (a). The river Jambu (Sanpu or Brahmaputra) flows round the root of the Mountain *Mèru*, to the south of which is placed the *Jambū* (Engenia Jambolana or rose apple) tree. Very high, very extensive and producing all that one would desire

17 (b)–18 (a). Around Mēru lies extensive land divisions *Ilāvarta*, the inhabitants of which live on the fruit of the rose–apple (Jambu) very high, very extensive and producing all that one would desire.

18 (b). To the north of Mēru are three mountains making land divisions.

19. These are *Nīla* ( Blue ), *S'vēta* (white), *Tṛśṛinga* (three–peaked) each slightly smaller than the preceding one. The first land division is called *Ramyaka*, and the next one is *Hairaṇya* (golden). With the *Uttara Kuru* these make three land divisions, O Lotus–born ! To the south of Mēru likewise, are three mountains making land divisions.

21–22 (a). These three are Nishada, Hēmakūṭa and Himaśaila (Himalayas) making the three. The three land divisions are Hari, Kimpurusha and Bhārata, diminishing in size in the order named.

22 (b)-23. To the east of Mēru however, lies the Gandhamādhana Mountain, extending from the Nīla to the Nishada, and to the west lies Mālyavān. Outside these two lie Bhadrāśva and Kētumāla respectively.

24. The great land division (dvīpa) in between, is ten lacs of *yojanas* (*prayuta*) in length. In the smaller land divisions of these live men of various forms.

25. To them length of life, courage and strength are different. Among the mountains of these divisions live *Yakshas* (demi-gods), *Pannagas* (snakes) and *Rākshasas* (demons).

26. The southern land division is called *Bhārata*. It is divided into nine divisions by the waters of the salt ocean, flowing in between.

27. Following these divisions are mountains and rivers innumerable-so innumerable that even years will not suffice to count them, O Lotus-born!

28. Placed in the midst of the salt ocean are many mountains with wings. There are also many small islands inhabited by *Mlēcchas*.

29. Among the other six land divisions beginning "Śākadvīpa", there are innumerable mountains and divisions, rivers etc. in hundreds and thousands.

30. In these large divisions live men of righteous conduct, of settled age; so also animals, birds, wild animals and crawling creatures.

31. Kings there are observant of duty, of merciful conduct and ever without hostility produced by desire, anger etc.

32. The people are devoted to giving to those in need, possessed of learning and free from coveting what belongs to others. They are not given to doing evil to others, nor bringing sorrow to others.

33. There trees and plants bear abundant fruit, and provide all that one may wish; the cows yield plenty of milk, and people are free from vices (such as dice).

34. In the middle of Pushkaradvīpa lies the mountain Mānasōttara. The guardians of the directions beginning with Indra are in residence there.

35. The seas are infested with aquatic creatures such as *makara* (sharks), *timi* (a large fish), *nakra* (crocodile), *kūrma* (tortoise), *nāga* (snake) and *dantinaḥ* (elephants of the sea, hippopotamus).

36. The creatures of the sea are far more in number than those of the land; and they live upon sea-water unobstructed.

37. Outside the fresh water lies, O Brahman! the mountain Lokāloka surrounding the Earth completely, and lying quite outside of it.

38. On the nearer half of this mountain, sunbeams play. On the other side is eternal darkness, and hence the name Lokāloka (shining and dark) for the mountain.

39. In this manner is described Bhūmi, rich in mineral, where embodied human beings do good and bad deeds.

40. Set over the earth is the world of air (atmosphere). This is of seven divisions of *Maruts* (air) set one above the other.

41. In this region are clear-bodied planets, the asterisms, stars, the Great Bear (sages or *Ṛshis*). They exist there undisturbed, with bodies of light.

42. There live in happiness, moving about as they please and unobstructed, *Yakshas*, *Vidhyādharas*, *Gandharvas* and *Kinnaras*.

43. This atmosphere is of seven divisions of equal height. Sitting on the top of this, the Great Ṛshi, Dhruva by name, keeps it turning round.

44. The third division is the world of light, and is known as Svargaloka where live in happiness, by the thousands, the Dévas called Vibudhas.

45. There also live so many groups of thousands of Dévas with the heavenly ladies, called Apsaras, in their aerial cars, moving about as they please.

46–47. In that world live, under the protection of *Vāsava* (Indra), the *Ādityas*, *Vasus and Rudras*, *Sādhyas*, *Ribhus*, *Kinkaras*, *Karmadēvas*, *Pitṛs* of various kinds drinking the most excellent nectar placed in the middle of *Chakramaṇḍala*.

48. There live everywhere in this world Dēvas, brilliant with shining bodies of light, in eternal youth, living to the age of a *Kalpa*.

49. Their cows yield all they desire; and the *Kalpa-Vṛikshas* (wish-yielding trees) always fill them with all that they wish, of jewels etc.

50. These three worlds just described to you, are attainable by good deeds, and are lost, when the good results of the deeds are exhausted.

51. There are four other worlds above, which are attainable by *gñāna* (sacred knowledge) alone where reside the great *yogins* who have risen to the position by practice of *yoga* (meditation).

52. In the fourth world of the *Mahar-loka* people live to the age of ten *kalpas*, fulfilling their desire the moment they wish; they are devotees of Vishṇu, having gained complete control of their senses.

53. In the fifth world of *Janaloka* people live in happiness to hundred *kalpas* in age living upon deep meditation alone, having gained complete control of their senses.

54. In the sixth, *Tapoloka*, live *Siddhas*, in perfect control of their activities, to the age of one thousand *kalpas*, in an effort to conquer the great *Bhūtas* (the five material elements).

55. In the seventh, *Satya-loka* people called *Pradhānas* with complete control over their senses, live to the age of ten thousand Kalpas, having accomplished all their wishes and therefore free from any wish.

56. Even there lives Brahma expert in the creation of the worlds, being therefore called Brahmaloka, where you preside.

57. Going to these worlds is the result of good deeds, while the result of evil deeds is going to the worlds below.

58. Down below the earth are the great Hell-lands (*Naraka-Bhūmayaḥ*) of various forms and inhabited by *Piśāchas* for those of sinful deeds.

59-60(a). The first among them is *Raurava*; the next *Mahā-Raurava*; then *Kālasūtram*; then *Pānchakashṭam*; then come *Tāmisram* and *Andhatamisram*, thus making the six, O Pitamaha !

60(b)-61(a). Having gone through these worlds, passing through which is full of acute suffering, all embodied beings suffer the evil effects of their bad deeds.

61(b)–62. Beneath these lies the hell well known as *Avīchi* hell. That is the place of residence of *Dānava* chiefs, and the place to which condemned people are taken for punishment. In this manner I have described to you the creation of hell-worlds.

63. Outside of this mundane egg, *Vēdha* ( Brahma ) remains, having created this in this manner. Outside of where he is, is *Tējas* (Buddhi).

64. Outside of this *Buddhi* is *Avyakta* (the undistinguished). Outside of *Avyakta* is the Supreme *Purusha.* The external Vāsudēva is Vishṇu formed of the five powers.

65. There is nothing outside of this that exists, O Pitāmaha ! He is however, without beginning and end, and has no measure.

66. By His wish, creation attains to blossoming, and, by His desire, it shrinks back at the end of each Kalpa of time.

67. The course of creation of the world has been described to you completely; similar other creations, and many times, are made by Him.

68–69 (a). These are unseen of one another; but seen of those who are given to meditating upon Him. These worlds are uncountable in number. The beginning and the end of these worlds, and their various forms and transformations, are His creation playfully brought about.

69 (b)–70. As in the branches of a tree are found innumerable fruits, so understand are the worlds in Him. The Supreme God is changeless, but creates by the process of changing.

71. Seeing the conditions of life in living things, He remains as if it is all sport. In this manner, I have now described to you the nature of creation.

72–74 (a). In this kind of creation, embodied beings move about in life. Having gained the higher life, sometimes they go down to middling condition again; and then again to the lowest, as the result of binding deeds of their own. All these conditions of life, O Brahman !, which are experienced by men only in life, are destroyed when the results of works are exhausted; but not so the life beyond, nor is it free from suffering.

74 (b)–75 (a). In that life beyond, whatever is attained by the grace of God is taken to have been achieved by oneself, and thus, bringing about destruction down to the roots, one attains to nothing of permanent benefit.

75 (b)–76. Therefore, taking note beforehand of what brings sorrow or evil, one regards himself not his own master, and thinks of God as the creator and ruler of the Universe. To one who is not a devotee of Vishṇu, there is no escape from the enemy called *Saṁsāra* (life in this world).

77. To a man not devoted to Vishṇu, even in life there is no lasting happiness. Falling under the control of the senses, he is not able to get over worldly life.

78–79 (a). By enmity to senses alone, can one get over the bonds of worldly life. By means of that enmity to the senses, one should devote himself, at all times, to Janārdhana, the God of Gods. By this devotion one attains his wishes.

79 (b)–81 (a). Those devoted to Vishṇu are superior to animals, men, Dēvas (Gods) and Yōgins (people always meditating God) in all worlds for certain; as the Dēvas are to men, as Hari is to the Dēvas, as the Siddhas among the Yōgins, as Hari among the Siddhas (the accomplished).

81 (b)–83 (a). Seeing the vast, the impassable and the long existing conditions of this world, the Supreme Being remains happy in the highest heaven. As one sees with ease, the lotus seeds of a rosary in his hand, so in the same manner, the Supreme God sees the seven worlds.

83 (b)–84. As long as the world lasts, so long does Brahma exist. When his life reaches its fulness, all creation comes does to an end. All created things reach back to their cause *(Kāraṇa)* each its own, always.

85 (a). These causes (*Kāraṇas*) get absorbed in *Avyakta*; this in itself is absorbed in *Paramātma* (the Supreme Soul).

85 (b)–86 (a). A thousand less six (994) *yugas* make a day of Brahma; his night is also of the same length, and is called *Sankalpa.*

86 (b)–87 (a). A year of man is to the Dēvas one *nāḍika* (about 24 minutes); twelve thousand of this measure make one year of the Dēvas.

87 (b)–88. In every *Yuga*, *Kalpa* and *Manvantara* creation takes place. When, by this measure, creation takes place a hundred times, the Supreme Purusha draws in all creatures and remains by Himself alone.

*In the Paramasamhita of Pāncharātra*
*Chapter XXVI, entitled Lōka (Universe).*

## CHAPTER XXVII

1. *Brahma:*—The duties which you have prescribed to us here and there commingled, these, O God of Gods! please give to us in order.

2. *Paramah*:—Glad I shall be to recite to you in order, all that you have to do: the daily duties, the occasional ones for specific purposes, and those intended to gain a wished for object.

3. First of all one should get up, then he must pronounce the word Nārāyaṇa; then, carefully turning to the East, make protection for himself.

4–10 (a). Revolving in mind everything as having been created (by God); by the combination of elements forming the body in due order, then get down to the earth, and go out as usual before. Then having thrown off the wastes in the body, in the manner prescribed for clearing these, wash, with water and earth, both hands and feet, and then the face; then, having cleaned, in the manner prescribed, the nose, the eyes and the ears, chew the tooth stick and wash the mouth. Then, having taken the holy sip in the manner ordained and having taken the water for a drink and wiping off the face once, and then again, taking the holy sip once again, sprinkle water over yourself as directed. Then, throwing the water round you, offer the water oblation due in the morning. Then again wash your hands in water, make an incantation of the *Pancha-mantra*, and then circumambulate God. Thereafter, having broken silence by speaking to a Brahmaṇa, break your vow of silence.

10 (b)–12. Even if one be poor, he should not give up what is auspicious to himself, namely, sandal, flowers, the two *mantras*, and the top-knot, which is strength-giving; as also looking-glass, collyrium, some protective talisman, and betel and nut for chewing (*mukhāvāsam*) when available. Then

again one should wear the ornaments and weapons prescribed for him. Having first done all these, then let him proceed to the performance of his daily round of worldly duties.

13–14. A wise man who wishes success in whatever he does even of worldly work, should sit pronouncing the mantra of the earth (*Kshiti–mantra*); he should move reciting the *Vāyu–mantra* (*mantra* of air); he should speak with the invocation to the *Ākāśa* (ether); he should see things invoking Light (Agni); and he should touch water whenever necessary invoking the *mantra* of water.

15–21. When the time for worship has arrived and the articles for worship are ready collected, having cast off things which he had worn and bathed, and then offered the water–oblation to the Gods, let him go to the place of worship. When there, having made himself formed of *mantra*, let him imagine the place and the vessels in it as being made of gems, and the chapel itself of gold, and the water brought for worship as brought from holy places. Having fixed upon the place for throwing the cast off things outside of the outer circuit of the temple, let him fill first one vessel, and then another, with water. From out of one of these, let him do the feet – washing and the taking of the holy sip, and from the other, the bathing. Similarly water for washing hands and feet; fill another vessel with things needed for worship. For all purposes fill another large vessel with water. Let other vessels for sandal etc. be placed fixed in their position. Placing the things needed for the fire–oblations to the right of the fire, and then making the seat and the circumambulating space all right, and then, taking in the hand sweet–smelling flowers, invoke the supreme God.

22. Then let him place the flowers etc. in the hand on the seat and then pray that Vishṇu be present thereon from the beginning of the worship to the end.

23–25. Then let him offer worship, in the prescribed manner, and surrender himself to God. Then let him pray for the return of God in the manner of invocation. Then having cleaned the place and the vessels, and, having made

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the *bali* offering outside, let him offer to Vishvaksena, the cast off apparel of God, with worship. Then, having taken the holy sip, let him take his food with other Vaishnava guests to the extent of his ability. In taking the food, let him do so as *Agni* (fire), the food itself being *Soma* (moon).

26–30. Having then taken the holy sip, let him contemplate the senses (*indriyas*) and the elements (*bhūtas*) in mind, after his hands and feet had become dry after the washing, or else touch them with the appropriate *mantras*. Let him spend the rest of the day in discourses upon stories relating to God or, in doing work which is not opposed to righteous doing. When the evening has arrived let him perform the evening rights of worship. A wise man will thereafter recite prayers in praise of God. Having then taken his food and the holy sip at the end of it, when night comes on let him install God in the *ākāśa* of his own heart. After having offered worship to the Supreme God, again let him go to sleep happily, adopting the course of involution. This is the accepted rule of life for the family man among the worshippers of Vishṇu.

31. To others as well, this abridged course is considered suitable. To a Sudra the fire-rites are not intended, nor the morning and evening devotion.

32. I have so far discoursed on *Pushpa-yāga* (worship with flowers) in this abridged course of worship. Similar abridged courses of other forms of worship I shall now describe to you.

33. One who is desirous of initiation (*dīksha*), should go to another who is righteous and merciful, and, propitiating him, let him know what he wishes.

34–35. The teacher, having understood the disposition and the course of conduct of the applicant, should first of all instruct him in the doctrine of this form of religion. Then having formed the *Chakra-maṇḍala* (the circle of lotus figure) in a clean and sequestered place, and then, having invoked into it the Supreme Lord and having offered worship mentally, he should then admit the disciple.

36–37. Then the expert in the *mantra* (preceptor), having made the circle *mantra–maya* (invoking the various deities by holy invocations) by the process of creation, and then, showing it to the disciple, should first of all make him listen to a discourse on *Bhakti* (devotion), the preceptor, the teaching, and the various forms of conduct prescribed. Again the preceptor should teach him the *mantra* (the mystic text) which has come down in regular tradition from of old.

38–42 (a). Having caused figures to be made of powder, give him initiation into the literature; then give him the instruction, and then again the mode of worship. Then make him perform worship with flowers, the muttering of mystic formulae, and the course of discipline, then give him the formal invitation with the accompanying *mantras* and fire–rites. Then again go through whatever has to be done by recitation and by means of the fire–rite. In the performance of the fire–rite, and in the course of initiation previous, protective rites are prescribed. The third part is the dismission of the various deities etc. separately. In this manner having got through the three parts of the initiation rites, each part more elaborate than the preceding, a devotee of Vishṇu in control of his passions attains to the accomplishment of his wishes.

42 (b)–43. One who wishes to establish God permanently for worship, should first construct a temple, according to his means, of stone, brick or wood, with all the prescribed features.

44–47 (a) Having ascertained that the day of installation is near, having propitiated the architect with money, and having gained self–satisfaction thereby, let him set about collecting things for the ceremony of installation. First of all let him take over, from the sculptor, the new image of the deity by paying him whatever may be due and pleasing him with words of praise; let him then choose a priest of good conduct and deeply learned in the *S'āstra* (*Pāncharātra*), clever and devoted, giving him money and other things to keep him satisfied.

47 (b)–48. Whatever of other things may have to be got anew, let them be brought together, and then, having got the

ground cleaned up, let him have the eye of the image opened in the prescribed manner.

49. Place the image in water, and have the surroundings protected. Then get the *adhivāsana* (preparatory rites) according to the rules laid down.

50–51 (a). Then let the wise man install the image on an auspicious day. Having installed the image, give to those who seek, without omission, clothing and food everyday in the usual form.

51 (b)–53 (a). To all those devoted to Vishṇu, and to those who are learned without exception, provide daily food and clothing; so also let all servants and all artisans, be propitiated in the proper manner, as well as the officials, the priests and those officiating at worship. Otherwise great harm will befall one who establishes a place of worship.

53 (b)–56. When the fourth day has arrived, having put the image through an elaborate ablution, let the image in festive array go on the *Tīrtha-Yātra* (journey to the holy bathing-place). At the end of this festival, let him instal the God in the temple and cause daily worship being done. Offer should be made of *bali* everyday, either three times or once. O, Pitāmaha! this is the end of the installation ceremony. Having thus established the image in this manner, one accomplishes his wishes.

*In the Parama Saṃhita of the Pāncharātra*
*Chapter XXVII, entitled Saṅgraha (abridgment)*

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## CHAPTER XXVIII

*Chapter XXVIII entitled Anugraha (the gaining of favour by service) relates to acts of worship prescribed for periods of emergencies. It is not translated as the chapter is too much broken to give a cogent account (Editor).*

# CHAPTER XXIX

1. *Brahma:*—In this work (*Tantra*), if there should be any acts of worship which you have not so far expounded, kindly expound them now as I am anxious to know them.

2. *Paramah:*—Then, as arising from your question, I shall explain to you what has been omitted of the works one has to do, in their actual relation to those already described, O, Pitamaha!

3–5. When the pedestal or seating for God is not available, make the lotus-seat by mystic signs (*mudra*), placing the various *S'aktis* (powers or attendant deities) and their garland of lotuses in the petals and the stamens of this central lotus; and then, placing mentally also the guardians of the directions on the outskirts of the lotus, and then again placing the two cardinal letters (*bīja aksharas*) in their respective places in the name of the Dēvatas and in the *mūla-mantra*, proceed to offer worship with this arrangement. The *mūla-mantra* is completed, when one's own desired object is declared, as it is in his mind.

6. The principal devotee alone should be placed in the heart etc. This is the rule of worship, conducted to gain one's wish, for the purpose of effectuating *shaḍanga-nyāsa.*

7. This *nyāsa* should be performed at the beginning of worship, in places of fear, in the midst of forests, in rivers, and at junctures when life itself is in danger.

8–9. One should keep silent, even by main effort, on the following occasions: in offering worship, while at food, in prayer, while bathing, in taking the holy sip, in performing the fire-rite, in passing urine, in throwing off excreta, in the performance of worship morning and evening, in the mystical surrender of one's body, in acts of worship, such as prostration before a deity, and in the offering of water-oblations.

9. In making protection for the body, in prostration with the body, and in offering propitiatory worship, remain silent even by an effort, as otherwise one cannot gain the benefit of worship.

10–11(a). The spatulas should be of gold, silver, copper or *khadira* wood (rosewood). Gold brings power, silver fame, copper peace and khadira wood wealth.

11(b)–18. Its length must be 12 *angulas*; the circumference of the bottom end should be one *angula*. The circumference of the handle should be twice as much; at the neck, the ridge should have leaves. The two hollows in the petal should be each one *yava* in depth, and circular in shape. The margin round the petal should be a quarter less than the *vishkamba* (the ridge round the neck), the petal itself being one *yava*. The handle should be like a cow's tail in shape, and the spout should be shaped like men's nose. A knowing man will make the *srucham* (covering spoon) of equal size with the *sruva*. The perimeter of it should be twice that of the *vishkamba*, while round the neck also it should be twice. Divide the whole into five parts. Two of these shall be the petal, and the rest the measure of the handle. Let the surface of the ladle be lower than the snout and round in shape*. Let the end of the snout be of the shape of the two lips in their normal position and serve as passage for the ghee. Let the bottom be one *yava* in perimeter, and the end half a *yava*. In offering food etc. of all kinds, one who has control over his senses should first make the ghee offering. Having poured the ghee and covering it with the hand utter the *mantra Ashṭākshara*.

19–23. Uttering the *Paramahaṁsa–mantra*, place the food in a clean place. Then make the offering of the remaining food in the manner above described. By such service one destroys his sins. Having placed the food, with well prepared condiments, and, having sprinkled water over it, a wise man should make God partake of it, with the *Vāyu–mantra*, in five offerings for the five *Vāyu–mantras*: namely *Praṇa, Apāna, Vyāna, Udāna, Samāna*. These are to be understood the five *Vāyu–mantras* by name.

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Here there is a lapse; one sloka and three quarters which are found in Chapter XXIII. The translation follows the latter text.

24–25. Having offered the food, let Him be given water to drink with the same *mantra*, and let Him be then given water for washing hands. Then, having offered worship to the Supreme God daily with undisturbed mind, let him offer the following prayer when the time for it should have arrived.

24–37.

Victory to Thee O Lotus-eyed ! Reverence unto Thee, the Creator of all

Let my worship go to Thee, Lord of the senses! the Great One, the First of all.

Thou art the common Supreme Deity, alike to the *Devas* (friends), and *Dānavas* (enemies).

I always seek protection in the pair of thy feet.

Thou art the one Creator of all the Universe; and so art Thou the sole destroyer.

Surrounded by the *Guṇamāya* (the qualities), Thou art the Lord of the Universe, as well as its Guide.

Men of great minds place themselves under Thy protection, and cross the ocean of being–a place of endless suffering.

Possessed of no form or body, neither weapons nor place of residence, Thou appearest yet in the form of Man (Purusha) to Thy devotees.

Nothing is unseen by Thee, nor art Thou seen by any. There is nothing unattainable by Thee; nor art Thou attainable by any.

Thou art the first cause of all things created; of words Thou art the highest. For *Yōgins*, Thou art the Supreme attainable, and they know not anything higher.

Affrighted I am, O Lord of Gods! in this fearsome world of being. Protect me, O Lotus-eyed ! I know of no other, through all time, and through all space; and, when the body is left behind, the fear only grows the greater.

Even in other lives, I see nothing other than Thy lotus-feet to bring me that good which assures me my ultimate salvation.

The wisdom thus attained, and the position thus acquired,
may I not lose even in other lives of mine.
Even in the worst condition of existence, if only my
attachment to Thee is not lost, I shall deem myself
to have attained the highest end of existence.
May my mind, uncontaminated by desire and fixed on
Thy feet, remain, in all my births, purely Vaishṇava
in faith, is my sole wish.

34. Praying to God daily, with this, and prayers similar, announce yourself before God that you are His servant.

35. Treat your own body with whatever is left over of the articles of worship, and seat yourself on a mat close to the platform for worship.

36. In the manner that one would make all efforts to please a man of great eminence, or a teacher par excellence, so should worship be offered to God.

37. O, Padmaja! three things are essential to fire-rites; namely, *samidh* (dried sticks of wood), *havis* (cooked food), and *ājya* (ghee) Offer daily oblations with these.

38. Flowers with sandal, are to be the articles of worship to be used, for *Lokapālas* (Guardians of the directions) Fire-rite has to be performed on all occasions of worship after offering these.

39. When a special object is sought to be attained, or on occasions of extraordinary character, oblations of cooked food are prescribed.

39 (b)-43. Neither the fire-oblation with the sticks of wood, nor oblation with the *sruva* (one of the ladles) is prescribed on any other occasion. Taking each stick separately, throw it into the fire, with all the *mantras* in the prescribed order. Then offer the ghee-oblation with the *sruva*, and the offering of cooked food with the hand. At the end of the oblation collect the ash mixed with water, and let it be painted over parts of the body, for the protection of oneself and for the destruction of one's sins, the top-knot of hair, the face, the throat, over the heart, on the arms, on the navel and at the end of the feet. Let this never be done as a mark of

decoration–Let this ash-painting be done with the *mantra* of fire, and in the shape of a mace. This should be of the same form and only one in each place indicated.

44. One should not elect as an *āchārya* one of inferior birth. One who desires to gain his wish, should not elect one of bad conduct, even though he be a high-born Vaishṇava.

45. If the *āchārya* should have to initiate into the *dīksha*, many at one time, one course of ceremonies will be enough for all.

46. Let the *āchārya* however go through the initiating *dīksha* of a novice, and that of one of the twelve *mūrtipas* (assistants) in one process.

47–48 (a) Let not the *mūrtipas* offer cooked oblations; let the āchārya do it himself. Let him also offer, in the prescribed manner, ghee oblations to the twelve *mūrtis* (beginning Kēśava), the twelve powers (*śaktis*), and to Vāsudēva and others.

48 (b)–52. Making the ground level after making it wet, fix the peg without effort. Then let a circle be made on the earth of uniform radial length, of twelve *angulas* with the mark of a crab in the centre. Then let the peg be fixed in the centre, with equal length of space all round; then mark the end of the shadow cast within the circle. Mark similarly the end of the shadow cast in the afternoon, and then, by casting the thread between the points, mark the directions east and west. Then, by means of the diameter in between them, make the fish mark and by casting the threads across note the directions south and north.

53. In this manner let the directions be marked out always for the house of God (temple). In the drawing of the circle of worship also this measure is held to apply on a smaller scale.

54. Otherwise let a wise man make out the directions on a large scale from the middle space of the picture, or the central portion of the building.

55. A bachelor should offer, with a devoted mind, worship with flowers. If available, naturally ripe fruits may also be offered.

56. If one is a *Vānaprastha* (retired to the forest in old age) he should offer cooked forest food, that is, root, fruits etc. One who has not become an ascetic should not go from his village to another for the purpose of performing worship.

57. A householder, on the contrary, should perform *japa* (secret muttering) at the time, and then offer worship by contemplation. Doing whatever is accessory to *yoga* practice, let him visit holy places

58–60. A man who has become a *sannyāsi* (ascetic), should spend the four rainy months of the year (*chāturmāsya*) in the principal holy bathing places, or in places sacred to Vishnu, containing temples to Vishnu, making the *chakramandala* (the circle of worship). He should make pilgrimage to holy bathing places and offer worship there. He should learn from worthy teachers works on Pāncharātra (*tantrāni*) with their esoteric explanations. When death approaches, he should make efforts even at great pains to attain the place regarded as the most secret.

61–64 (a) In the course of circumambulating a temple, a Vaishnava should not pass the god who wears the cast off apparel (Vishvaksēna, the guardian deity). Go, as far as the Vishvaksēna shrine, and then return to the temple gate. After offering the handful of flowers (*Pushpānjali*) again, and bending a little, uttering "my worship to Thee" with folded hands, he should offer obeisance, in the same manner, to all the attendant deities round the temple. This is the prescribed course of conduct for the initiated; others devoted to worship may adopt whatever course pleases them.

64 (b)–65. In all kinds of worship, the *S'aktis*, *yōga* and *aisvarya*, should be placed outside the seat of worship, as in the case of the placing of the *Mūrtis* in the prescribed order. The guardians of the directions should be placed outside of these in all directions.

66. In the case of initiation ceremonies, the guardians of the compass should be placed outside of these, but each in his own direction. To them worship is to be offered separately with sandal and flowers.

67–68. This is considered *mahāyāga* (great worship) capable of giving all that one may desire. This elaborate course of ritual ought not to be adopted at all acts of worship. On special occasions, or at great happenings, this elaborate course should be adopted. In worship intended to attain a wish, this elaborate course is recommended to be always adopted.

69. In all these kinds of worship, if one detail should be wanting, the desired object will not be obtained. Invoke the deity by offering *arghya* (holy water) with devotion, and then offer Him worship.

70 (a). *Arghya* should similarly be offered at the time of completing the decoration, and at the end of worship, every day.

70 (b)–71. Any five of the following is called sin-destroying *arghya* when combined, and they are water, milk, the end of *kuśa* grass, ghee, powdered gingelly, fruit, sandal-paste, flowers etc., haryāḷi grass.

72–73. Having taken the *arghya* from one vessel into another, present it with both your hands. A devoted worshipper of Vishṇu (Vaishṇava) should keep ever muttering the eight letters, or the twelve, daily, even though uninitiated; but one uninitiated should never mutter the *Paramahaṁsa-mantra*.

74–75. Ignorant people should mutter the two other *mantras* without the *praṇava*. For women, children, the deaf etc., a learned man should always offer worship to God with a happy heart. If it should be offered for them alone, it is then the most auspicious. God, the most inscrutable, will not be pleased soon.

76. The deeds that you do are never destroyed; therefore remain free from anxiety. In the presence of a concourse of people, do not offer worship to the God of Gods.

77 (a) Do not talk about worship offered, nor recite the lauds loudly.

77 (b)–79. It is not possible for me to detail to you in full *karma-śesha* (the acts of worship undetailed), O Kamalāsana (lotus-seated), owing to the vastness of the subject; I have just given you the general account. Whenever there is any doubt, whatever the high-souled devotees of Vishṇu, expert in Pānchrātra, advise should be followed without entertaining any doubt.

*In the Parama Saṃhita of the Pāncharātra*
*Chapter XXIX, entitled Karmaśesha (duties undetailed)*

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## CHAPTER XXX

1–3 *Brahma:*—O Bhagavan, Vaikuṇṭha, Puṇḍarīkāksha ! This knowledge I have gained, through Your grace, most completely. All the doubts which had arisen all round, have been destroyed. O Lord of the Universe ! I consider myself the accomplished, only as from to-day. If there is yet any sacred knowledge left in this matter, even that, explain to me in full. I am very anxious to know this.

4. *Paramah:*—Be it so. I shall recount to you this secret knowledge, O Pitāmaha ! Knowledge which has never before been heard by anyone. Knowledge the most beneficial among the beneficial knowledge.

5. A man should serve me with constant devotion, without regard to any benefit being derived thereby, in accordance with the method prescribed in the work (Pāncharātra).

6. At the end of worship thus offered, or in the middle of it, with head bent down in reverence, and hand folded before oneself in worship, let one dedicate oneself as my (God's) servant.

7–8. A worshipper should not pray to the Supreme Purushōttama even in times of danger, for food, drink, wealth, children, years of life, power, position. Even though I should daily be appealed to in this manner, I grant none of these if I am not pleased. If I should be pleased however, I shall grant all these without being asked.

9. In this matter, the cause of my grace is not the time; it is not the magnitude of worship; nor is it the suffering of the worshipper.

10–13. I can myself understand the worshipper's good qualities and bad, the merit of the worship offered and the nature of time. I shall myself become gracious, having understood the merit of the worship at all times; and, being graciously pleased, I shall bestow my favour though never quickly.

If my favour is not gained in this birth, it will be in the next; if not even in the next, then in the next following. If one should offer service to me once and gives up service, he will not attain to my grace even in a hundred births.

14. By the ripening of one's good deeds and by the destruction of one's evil ones, I shall show what my grace is to my devotees.

15–18. It is then that my grace reaches him in the form of good to him. His friends increase, his enemies are destroyed; his efforts succeed completely, his ailments disappear of themselves; he has no trouble in gaining food and drink; his cattle increase; he gains years of life; he begets good children; people generally speak in praise of him; thieves do not steal his goods; his power and position remain firm, and he is spoken of as a glorious man. After enjoying unending happiness, death comes to him in proper time.

19–20. Then he attains to another birth in a family of great people. He grows more prosperous by devotion to me, even in that life. After this, he gains another birth even greater than the previous one. In this way he grows better and better from birth to birth.

21–22 (a) Thereafter he attains to the eight kinds of power without any difficulty. In this condition he remains long in enjoyment, being devoted to me. Or else, pursuing the path of knowledge, he attains to *Nirvāṇa* (eternal happiness).

22 (b). It is not true to say that those devoted to me never fall from my grace.

23–24. Even being devoted to me alone as his protector by his own choice, if he should only forget me, even under the influence of sleep-like happiness, he would then see troubles rise around him. Thereafter he gets carried off by the flood of troubles.

25. In consequence, his mind gets filled with various kinds of desires; and then, by the force of contact with them, he makes vain efforts at great things.

26. Having met with obstruction in this he turns to something else. Having been thus baulked in his efforts, he suffers difficulties in life.

27. To him all cause of prosperity is devotion directed towards me. When he loses this feeling of devotion, difficulties come to him of themselves.

28. Therefore when devotion to me arises in a man, it must be fostered by all efforts. That takes him to a good course of conduct.

29. As a boat cannot go up by itself on water, no one can go forward without his own efforts at worship; not only that, but he would be carried backwards by opposite currents.

30 In this manner, that man's wealth increases by means of devotion to *me*; it also makes him the best of men, being freed from all sorrow arising out of life in the world.

31. Just as a boat turns back through the sailor's fault, so, by giving up devotion to me, one's worldly life increases.

32. Therefore the only resort of embodied souls is complete devotion to me. O, Pitāmaha! all else is only to foster its growth.

33. Whoever worships me daily, or recites whatever is in praise of me, or contemplates me inwardly, all that goes only to increase his devotion to me.

34. Where devotion is absent, all effort, even though great, turns out to be only for worldly show, and brings no result either here in this life or the life hereafter.

35. Therefore make your devotion grow by all possible effort. So increased, this devotion leads the devotee to the highest heaven of Vishṇu.

36. For the increase of that devotion, perception of Truth is described as the cause. See me always as the Truth, and devotion to me increases thereby.

37. "As you see me at this time and in the form that you do, I am the only one born, having obtained this form.

38. I have also had an anterior birth, somewhere in a particular place which in the possession of the wealth of qualities, was the best or middling or inferior.

39. I have also another birth of some kind, auspicious or otherwise. Then again there is yet another for certain.

40. No one accompanies me, when I am born from my mother's womb somewhere, nor when I die alone.

41. From my affliction, no affliction arises for anyone else. No one else is happy, because of my happiness. Therefore I have no one who is my friend.

42. I have come (into existence) alone, I am here alone, I pass on to another body by myself alone for certain.

43. Whether I be long-lived, whether my life be of middling length, whether I be short-lived this condition of life of mine is not equalled by that of another.

44. This which was enjoyed by others before is now my enjoyment; again this comes to be enjoyed by others, when I should have gone.

45–46(a) This place is not mine; neither the wealth nor the power; these servants, these wives, these sons, and these friends, all these live for themselves; not one of these is placed here for me.

46(b)–47(a) This disease gives me trouble; this old age gives me trouble; other sufferings are also mine, as also the sorrow that results from these sufferings.

47(b)–48(a). Whatever was seen in the previous year, is seen again this year. Whatever work has then been done, has now to be done over again.

48(b)–49. Though food was taken on the previous day, similar food has to be taken today as well. In the same manner one has to do his work and one has to go to sleep. In the same manner do animals, birds and other creatures.

50. I do not see anything in me which makes me superior to them. When creatures are born they rejoice much.

51. Therefore birth may be good or bad, both are to me alike; therefore I have no love for birth or death.

52. Nor have I any love for learning, for good form, for friends and relations. I see nothing under my control, no one obeying my commands.

53–54(a). I see but myself alone, struggling in the sea of *saṁsāra* (cycle of birth and death). As one traveller meets friends on the way, gets his food, money and resting place, so I see this life of mine as I am born into it.

54(b)–55(a). As a bird resides in its hole in the tree and gives it up, so my life in this body is not worth wishing for.

55(b)–56(a). Wherefrom did I come before, where then do I go again, how long am I to live here, I know nothing of these.

56(b)–57. Whatever has happened I do not know nor; of any advantage derived therefrom; whatever is going to come is without advantage similarly; what have I in between? Therefore, I desire the protection which is like that obtainable by one wholly devoted to God.

58–60(a) Otherwise my fear of death will not go away from me. Possession of full powers of my senses, and of the discriminating activity of my mind in this life, I have gained by good fortune, by good deeds, by all possible effort, so that in the next one I may have an increased wealth of good deeds stored for me.

60 (b)–65. In the deeds I do I see nothing leading to eternal good. Their results are increasingly compounded with sorrow, and destructive of true knowledge. In the Vedas, Śāstras and Āgamas, it is only works that are prescribed. By these deeds however, the affliction of the mind is not destroyed at any time. Therefore I must search for a teacher as reliable support, so that what little I do may become capable of doing me good. I do not see any other person (*purusha*, than Vishṇu in the *Itihāsa*, *Purāṇa*, *Loka* (world of experience), *Veda* and *Āgama*, to render me this help. Therefore I seek refuge in you, O, Bhakthavatsala ! without any desire, but with fixed devotion in thought, word and deed. I shall not apply my mind to do anything to satisfy a wish of mine.

66–67 (a). What is the use of my gaining fulfilment of one or two of my wishes? Therefore, without looking for any result, I shall devote myself to Hari as my refuge. In this, my effort, my single-minded devotion all the time shall be unperturbed."

67 (b)–68. In this manner let a Vaishṇava make up his mind alone and with a clear mind, and, with a wish to gain the accomplishment of complete devotion to Vishṇu, let him practise, with mind collected, the conviction thus formed. When one's mind attains to serenity by this, let him contemplate Him, as a wise man should do.

69 (a). If one is given to love and hatred, even the true appreciation of truth becomes fruitless.

69 (b)–70 (a). The mind of even an uncultured man attains to clearness by going to holy places, or by coming into the presence of hermits and saints; at the end of sleep, or when left to himself alone. In the case of a cultured man, the mind attains to the serenity the more readily.

71. In this kind of work, a wise devotee of Vishṇu should gain the calmness of mind, and do what is needful to get at the truth by his own efforts alone.

72. By so doing, his devotion to me does not diminish at any time; he is not worried by desires, nor does sorrow afflict him.

73–75. A man devoted to Vishṇu turns back from the transactions of the world. He is not over eager to gain enjoyment; nor is he carried off by gaining the enjoyable. What is not attainable, he is not anxious to gain; but, if he should, he does not allow himself to be carried off by the enjoyment of it. When evil befalls him or when he is deprived of some cherished object, he puts them down to the result of Karma, and does not give himself up to any sorrow. He is not troubled by the thought that one thing is good, and the other not.

76–77 (a). He regards lordliness as some little acting in a drama, and holds it in little esteem. He does not boast of what he has done, nor is he proud of his achievements. Feeling bound to do his duty, he does not look for benefits even from his worship of the God of Gods.

77 (b)–78 (a). In the manner that his mind is attached to wealth, wife and son, in the same manner is his mind devoted to the God of Gods.

78 (b)–79 (a). When, in this manner, devotion to me is born in one, that wise one, wherever he be placed, gives up everything and becomes an ascetic.

79 (b)–81. He goes round the earth by himself alone. He goes to the holy bathing places, and places sacred to me. He must be devoted to me, he must contemplate me, he must surrender himself to me, and he must always be speaking of me. He then, at the last moments of his life, would think of me and gains association (*sāyujyam*) with me.

82. *Brahma*:—What is the lordliness (*aiśvaryam*) consisting of eight qualities which a devotee enjoys? Even after attaining this, does embodied man come back to worldly life? What is the difference between eternal happiness (*nivṛtti*) and this lordliness which has been described by you as association (*sāyujyam*) with you?

84–87. *Paramah*:—A man possessed of lordliness can become just a visible atom, and can become as big as he likes. He can become as light as a bit of silk cotton (*s'almali*, Bombare heptaphyllum). Whenever he wishes, he is able to bring all the world under his control. In the matter of food and diversions, he always does as he pleases. He can bring under his control all other beings at the mere thought (of his wishing to do so). He can enter whatever body he pleases in a moment. These are the eight qualities making up the lordliness of which I told you before.

88. Many are the people who, having obtained these powers, enjoy their possession and become lords of creation without meeting any obstacle in their way.

89–90. These men, in all the world, are not guilty of any offence, and do not even get rid of birth so long as they are devoted to me. Should they however forget me, being deluded by the enjoyment of happiness, they meet with obstacles in their course.

91. Even they, protected by their devotion to me, with these obstacles around them struggle against the current of human existence in other lives.

92. They gain their birth in good families of great people; and, when in life, devote themselves to worshipping me alone in order to gain my grace as the result of their devotion (*siddhikāmyā*).

93. If a saintly man, though in a lordly position, should devote himself to me, he spends his life in happiness in all the worlds, as if he were *a mukta* (released).

94. Then, those having gained divine association (*sāyujyam*) and being rigorously devoted to me, and austere in life, become my servants, and remain ever in that condition (*nityā*) without any trouble.

95. To them, life in the world will come again by lapses in their devotion to me. Otherwise this position is eternal here through my grace.

96. Those, who have freed themselves from worldly life, (*nivṛttāḥ* or *muktāḥ*) however are the best among men and are superior to all others, superior to those in life, and being always not different from me.

97-98. To them there is no birth again, nor is there any lapse in them. What is said in the Vēdānta as *Paramaṁ Padam* of Vishṇu is this alone; as also *Apavarga*, *Mukti*, and *Nirvāṇam* to men. This alone is the ultimate attainable object of all desirable objects. This is the ultimate end of the attainable ends.

99–101. All other attainable ends are liable to lapses, O, Pitāmaha! Owing to differences in human nature, the one or the other is wished for by some. Therefore to men the two are generally acceptable, namely *Aiśvarya* and *Apavarga*. These can be attained only by devotion to me, the distinction between the two being due to the difference in the qualities of those practising the devotion.

102. Whenever a man makes his mind exclusively virtuous in character, then he puts himself, by all efforts possible, to the practice of various exercises leading to contemplation of mind (*Yōga*.)

103. While thus engaged, he devotes himself to me with a concentrated mind which makes ignorance perish and activity cease.

104.–107. Thereafter, by means of rebirth in higher forms, his devotion to me gains in strength. Then if he gains, in the course of this progress, a touch of the active qualities (*rajas*) in his mind, then he gains complete lordliness (*aiśvarya*). If, on the contrary, he gains *satva* (Serene strength) quality of

mind, without the slightest touch of the quality of *rajas* (activity), then to him there is only release (*moksha*). In this manner are the two ends of existence described. Therefore, wishing for a good end, let one be devoted to me always. Thus practising devotion, the wished for end is attained.

108. *Brahma*:—By what fault is it that man loses the feeling of devotion in his mind either in this world, or in the higher ? Pray explain that to me, O, Purushōttama !

109–111. *Paramah* :—A Vaishṇava should consider the following as obstacles to the practice of *Yōga* (concentrated application of mind) :—Disgust, Doubt, Illness, False knowledge in practice, the near presence of cooked food, the approach of the beloved, delusion produced by Goddess Māyā etc.; the attachment which is engendered by the contact of dear ones, the self–elation which springs in one's mind at the hearing of one's own praise.

112(a) When these arise in the mind, practise the *tattva-darśana* (Realization of the Truth).

112(b)–115(a) Even in respect of the passions, recede by steady effort, slowly. In the matter of food and drink, do not be too quick lest you should hurt the body. In the matter of sexual relations, in the case of the itching palm, in the seeing of something never seen before, in the showing of one's devotion to the rulers of men, and in cases of delusion of mind, let there not be too much hurry, and, in the practice of resignation, the body should not be put to pain as a consequence.

115 (b)–116 (a). When one has slowly recovered from the surrender to these passions, devotion to me grows in him by itself alone (and without his effort).

116(b)–119. Without previous enjoyment, it is impossible for men to completely renounce pleasures. Therefore let them enjoy these, in the manner prescribed by the Dharma Śāstra, but without allowing the desire for these to overpower one. A wise man of good qualities, having enjoyed them in all conditions of life, should reflect, that indulgence in these passions is a difficult matter, not everlasting, uncleanly, capable of enjoyment only by sacrificing all, and otherwise beset with dangers, and then renounce it altogether.

120. To one turning back from the gratification of the senses, serenity of mind results from this resolve. The best means to come to this decision is purity of life (*S'uddhi*).

121. To one who adopts purity of life, the feeling of fear springs in the mind, in regard to indulgence in passion, and this fear saves the man.

122–123. A wise *Bhāgavata* (*Vaishṇava*), always practising with effort, purity in all kinds of food, in his bedding and clothing, in his own old residence and in the water he uses, by himself alone gives up any contact with things unclean.

124. By absence of contact with things unclean, his mind becomes clear and serene; and when that serenity is attained, the desire for indulgence gradually gives way.

125. When indulgence in pleasure has given way, he becomes devoted to me; and, being thus devoted to me, he practises *Yōga* ( concentrated meditation ) overcoming all obstacles.

126–127. Being then rid of all the past sins, he attains to the highest heaven, O, Pitāmaha! In this wise, I have detailed the secret teaching to you. Having heard this, a man becomes one who has ful-filled his duties.

*In the Parama Samhita of the Pāncharātra*
*Chapter XXX, entitled the Secret Doctrine (Rahasya)*

# CHAPTER XXXI

1–2 (a). *Paramah*:—In this manner I have related this teaching, with elaboration here and there, when needed. This knowledge is not to be taught in full to the undisciplined man who is not a devotee of Vishṇu, who, from wrong conviction and the conceit arising therefrom, merely wishes to know it.

2(b)–3. This doctrine has completely been taught to you, even elaborately here and there as occasion required. Teach this to him who is entirely devoted to me, with a singleness of mind and fixed discipline; and who is born of a good family and is of good conduct.

4–5. Those great saints who, perpetually devote themselves to me, having come to *S'vētadvīpa*, are the persons fit to learn this. Going there, therefore, quickly teach them, by My command, this knowledge which should be taught by Me.

6. They, being entirely devoted to me, desire no other good. I Myself give them this teaching in each cycle of time *(Yuga)*.

7. Therefore going to *S'vētadvīpa*, give them this teaching completely and faithfully, if you desire to do what pleases me.

8. Those *Yōgins* (saints) who go there by My grace, will in turn be taught by them, O, Pitāmaha!

9. *Mārkaṇḍēya*:—Brahma, with hands folded before him, his eyes fixed on the ground in front of him, and with all the glory of his position, told the God of Gods "Be it as You say".

10. Even Bhagavān Gōvinda disappeared the very moment. Seeing this, Brahma Kamalāsana, remained there struck with wonder.

11–12(a). Brahma then went to S'vētadvīpa, as commanded by Hari. Then the residents of S'vetadvīpa seeing Brahma thus approach them, all of them overcome by surprise, pleased him by chanting lauds in praise of him.

12(b)–15(a). Then Brahma told them, with a heart well pleased, "O, *Siddhāḥ Paramavaishṇavāḥ*! the accomplished ones, devoted to Vishṇu, listen to my words; may you have all good. Pleased with you, the Supreme God of the lotus eyes, wishes, of his own free will, to impart to you divine knowledge, in the fulness of His grace. Being directed by Him to go to you and impart the teaching by myself alone, I have come here, and am before you. I shall now impart to you the knowledge."

15(a)–17. Thus addressed by Brahma, all the accomplished ones (*Siddhas*) said in reply, "Let the four, Sanatkumāra, Sanaka, Sanandana, Sanātanaḥ learn from you, as they are extraordinarily knowing and intelligent. We shall learn from them afterwards as it suits our convenience. O, Pitāmaha! let them be teachers of *Yōga* (the path of devotion) by your grace".

18. Thus permitted by the accomplished ones (*Siddhas*), these four great sages, being, pleased with this fresh accession of knowledge, sat round Brahma.

19. To them he imparted the knowledge which explains creation, passage through life here and hereafter, release and final destruction, to them, completely in the course of five days (*pancha rātra*).

20. Then, at the end of this course of instruction, Brahma, having accepted worship by these great *Rishis*, disappeared as they were witnessing his exit.

21. These great *Yōgins*, having obtained this knowledge and having been enlightened by it, imparted it to those accomplished ones (*Siddhas*) in full afterwards.

22. These (other *yōgins*) in their turn, imparted by grace of God, to those devotees who, having duly practised the prescribed discipline, reached that island (Śvētadvīpa).

23. Having, by the grace of Vishṇu, gone to that auspicious island, this work relating to the worship of Vishṇu was obtained from Sanaka.

24. Having again seen Sanatkumāra and the other accomplished ones, I returned by the way indicated by them, O, Dēvala !

25. Having returned from the residence of the Supreme Soul, I have been living here in this *Dvīpa* (part of the world:- *Jambudvīpa*) for many years.

26. Going now and again I am in the habit of seeing the devotees of Vishṇu there, having been blessed with long life. On these occasions I used to hear the great qualities of Vishṇu described to me by them.

27–28. Going on occasions I used to see the devotees of Vishṇu, namely, the very long-lived king of the tortoises, Akūpara, the chief rishi Jaigishavya who remains untroubled even at the *pralaya* (flood of destruction); similarly Rama, son of Jamadagni, Atri, Angirasa and other similar ones.

29–30. Even these *rishis*, regular followers of the path of Vishṇu worship, going to Śvētdvīpa and, gaining knowledge of the attainable truth, became single-minded (*Ekānti*), ever happy, always devoted to worship of Vishṇu, and being always deeply interested in their devotion. They dedicate themselves to the service of Vāsudēva.

31–32. O, Dēvala. This Vaishṇava knowledge in its entirity has been obtained by me. Having got rid of all doubts, I have now become a single-minded devotee of Vishṇu. There is nothing other than this, for giving even a little that is good, by which a man worships the Supreme God as his sole object.

33. At all times and in all places of the world, hardly do men, even a few, excel devotees of Vishnu.

34–35. Whatever men devote themselves whole-heartedly to the service of Vishṇu-Purushōttama, these gain their life's purpose, even in this worldly life without a doubt. Is it not a fact that I do not see in the world one, O, Dēvala, who devotes himself to Janārdana, the God of Gods, without a wish to fulfil.

36. Whosoever fixes his devotion to the feet of Vishṇu and does not fall from it, has no death, no fear nor the attainment of another birth.

37–38. Therefore, though proficient in the Vedas and the Śāstras, since you have been afflicted with doubt in a good

course of enquiry, you will remain for ever a devotee of Vishṇu. As a consequence of this, you will get into a settled conviction at the same time, and all your doubts will be removed without any effort on your part.

39. You will gain favours of God now and then, O, Dēvala! The efforts of a devotee are never destroyed.

40. He obtains, without his efforts, teachers from whom he could gain all knowledge combined with devotion.

41. Whatever men walk in this good way of life, become respected and spoken well of everywhere.

42. The gods, the demons, Gandharvas (beings of the air), Yakshas (demi-gods), Rākshas (evil-doers) and the snakes (beings of the underworld) none of these will do hurt to a devotee of Vishṇu.

43. Those men who devote themselves to His service, in thought, word and deed, find nothing unattainable in this world or the other.

44–47. The moving creatures are superior in qualities to the unmoving objects of creation; Cattle stand higher than moving beings; men are superior to cattle; devotees of Vishṇu among men; and among them, men of vast learning; among learned men, those who have practised what they learnt and attained to real knowledge (*gṇāna*); among these, those who have gained mastery over their senses; among these the accomplished ones (*siddhas*); among the *Siddhas* the great *Maharshīs*: among these, those who have given up power (*ai'svarya*); among these again, those wishing for release (*mūmukshu*). These are groups into which living things are placed, by whom the Supreme abode of Vishṇu is attainable by right knowledge (*gṇānam*).

48. To the Gods, lordliness, to the learned, knowledge and to the ordinary men devotion to Vishṇu are the highest rewards. There is nothing that is equally fruitful of good.

49. Birth and death bring good to men devoted to Vishṇu to others these bring only evil.

50. Therefore, O, Dēvala, give up all your other activities devote yourself to the Supreme Soul, Achyuta, by all means possible.

51-52. In this manner, O, Sinless One! this work bearing on Vishṇu worship (Vaishṇava Tantra) including the esoteric section and various differing forms of worship; knowledge which came to us from the God of Gods, should not be imparted by you to a devoted man whose antecedents you do not know, O, Dēvala!

53. One who has had the three initiations from a really holy devotee of Vishṇu alone is fit to receive the knowledge of Vishṇu worship in its entirety.

54. This knowledge *gñānam* O, Dēvala, is not to be imparted by you to those who are eager for the mere knowledge of it and wish to learn it *for that purpose only*, though they be good people.

55. Of all kinds of gifts, the imparting of sacred knowledge excels in merit. The good results of the spread of knowledge are innumerable.

56. As by the suitability of a pupil, the gift of knowledge becomes meritorious, so the faults, in the receipent of knowledge, go to him that gives it.

57. Therefore the best of all knowledge should be imparted only after careful examination of the receipent, if one wishes to gain the great merit of the imparting of knowledge with much trouble.

58. For thy benefit, O, Dēvala! I have imparted, in an abbreviated form, the *Pāncharātra Tantra* (the science of the Pāncharātra) collecting the essence of all the treatises of the subject.

59. This knowledge should be acquired thoroughly, and should be put into practice, O, Dēvala! It should be contemplated upon always, and, by so doing, you will gain all you desire.

60–61. O, Dēvala! Have you comprehended all this science in full? Have you resolved all your doubts? Have you got to a fixed conviction about it? Having thus been addressed by Mārkaṇḍeya, Dēvala prostrated at the feet of Mārkaṇḍeya and spoke as follows :—

62–65. I have obtained this knowledge by your grace, O Sage! I have become one accomplished; and the darkness

enveloping my heart has been removed. My doubts have been resolved and I have attained to a conviction. Now, interested devotion arises in me for certain, as I have obtained this knowledge, the most holy among the sacred knowledge. Ever obedient to your commands, I shall do as directed. In this manner, Dēvala, having obtained this excellent knowledge pertaining to Vishṇu worship, took leave of Mārkaṇḍeya and went his own way.

66–69 The devotee of Vishṇu, who hears this work with a pure heart, destroys all his sins even though committed in another life. If one, having heard this work, devotes himself to the worship of the Supreme Purusha, that one gains God's grace in a short time. He who reads this with interest, or gets it read for him, his sins leave him and his devotion to God increases. Therefore worship the Supreme Purushōttama in the prescribed manner of the *Pāncharātra*. He also gains lordliness, divine or absolute, without other effort.

*In the Param Saṁhita of the Pānchrātra,*
*otherwise called Saṁsāra Sangraha, Chapter XXXI,*
*entitled Upasaṁhāra ( conclusion)*

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| १३८ | सौवर्णानि च पात्राणि | १७ | ४४ |
| १३९ | स्तुतिकाले तु संप्राप्ते | २३ | ४५ |
| १४० | स्तुतिभिस्तोषयामासुः | ३१ | १२ |
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| १४२ | स्त्रीदेवताभिः सर्वाभिः | १३ | ४१ |
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| १४४ | स्तोत्रं कृत्वा प्रणम्यैनं | २० | ४४ |
| १४५ | स्तोत्राणि च जपेद्विद्वान् | २७ | २९ |
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| १४८ | स्थानकामस्तु जुहुयात | १५ | ३३ |
| १४९ | स्थानं च वैष्णवं मुख्यं | २५ | १९ |
| १५० | स्थानं विशोध्य पात्राणि | २७ | २४ |
| १५१ | स्थानं वैष्णवमासाद्य | १६ | ५ |
| १५२ | स्थानानि देवतानां च | २५ | १५ |
| १५३ | स्थानानि देवतानां च | १९ | १७ |
| १५४ | स्थानानि शृणुयाद्विष्णोः | ३ | ४९ |
| १५५ | स्थानेष्वन्येषु यद्द्रव्यं | ४ | ६९ |
| १५६ | स्थापको निक्षिपेद् द्रव्यं | १९ | ४२ |
| १५७ | स्थापकस्तु बहिर्गत्वा | १९ | ५३ |
| १५८ | स्थापनं मुख्यमेव स्यात् | २२ | ६३ |
| १५९ | स्थापनस्य तु नक्षत्रं | २७ | ४४ |
| १६० | स्थापयेच्च ततो विद्वान् | २७ | ५० |
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| | | अध्यायः | श्लोक संख्या |
|---|---|---|---|
| १६५ | स्थापितस्य मुकुन्दस्य | २१ | १ |
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| १६७ | स्थापितस्य तु देवस्य | २१ | ३७ |
| १६८ | स्थापितस्य हरेर्यत्र | २१ | ३५ |
| १६९ | स्थापितस्यापि देवस्य | २२ | १ |
| १७० | स्थापयित्वा तथा देवं | २१ | २ |
| १७१ | स्थापयित्वा भ्रुवोर्मध्ये | १४ | ११ |
| १७२ | स्थावरेभ्यो विशिष्यन्ते | ३१ | ४४ |
| १७३ | स्थितानि त्रीणि वर्णानि | २६ | २२ |
| १७४ | स्थितिरव्यभिचारेण | १० | २१ |
| १७५ | स्थूलं सूक्ष्मं द्विधा | २ | ६ |
| १७६ | स्नातमीश्वरमाचार्यः | १७ | ६ |
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| १७८ | स्नात्वा प्राङ्मुखमाचार्यः | १७ | २७ |
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| १८१ | स्नापयित्वाल्पशः पूर्वं | २१ | १९ |
| १८२ | स्नापयित्वा समभ्यर्च्य | १८ | ५६ |
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| १८८ | स्फाटिकस्य मणे रूपं | २ | ८९ |
| १८९ | स्फुरणानि प्रदेशेषु | ११ | ९ |
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| १९२ | स्रुवाहुतीश्च तेनैव | २० | ५२ |
| १९३ | स्रुवेणाज्यं चरौ सिक्त्वा | २० | २३ |
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| १९५ | स्वदेशे वा सुखं जीवेत् | १६ | १८ |
| १९६ | स्वप्नमालोकयेत्युक्त्वा | ८ | ४० |
| १९७ | स्वप्नं दृष्ट्वा यथारूपं | ९ | १३ |
| १९८ | स्वप्नानेवंविधान् दृष्ट्वा | ९ | २३ |
| १९९ | स्वप्ने तु नग्नमात्मानं | ९ | २४ |
| २०० | स्वयं पूजां पुनः कुर्यात् | १७ | २० |
| २०१ | स्वयं प्रत्यङ्मुखो भूत्वा | १९ | ४० |
| २०२ | स्वयमेव तु जानामि | ३० | १० |
| २०३ | स्वयमेव प्रसीदामि | ३० | ११ |
| २०४ | स्वयमेव तु गृह्णीयात् | २२ | ६७ |
| २०५ | स्वर्गापवर्गविषयम् | १ | १९ |
| २०६ | स्वराशिषु गृहास्सप्त | ६ | २८ |
| २०७ | स्वरूपं लक्ष्यते बुद्धौ | २४ | १३ |
| २०८ | स्वादूदकं च सप्तैते | २६ | १२ |
| २०९ | स्वादूदात्परतो ब्रह्म | २६ | ३७ |
| २१० | स्वामित्वेन गुरुत्वेन | ३ | ४१ |
| २११ | स्वाहाकारं तु होमेषु | ६ | ४० |
| २१२ | स्वेच्छया कृतमप्येवं | २४ | २ |
| | **ह** | | |
| १ | हन्त ते कथयिष्यामि | ३० | ४ |
| २ | हन्त ते कथयिष्यामि | २७ | २ |
| ३ | हन्त ते कथयिष्यामि | ६ | २ |
| ४ | हरेश्च हरणेनैव | २ | ९२ |
| ५ | हरणादेव दुःखानां | २ | ९९ |
| ६ | हविश्च दापयेत्तत्र | २२ | ३१ |
| ७ | हस्तिवक्त्रं गणपतिं | १९ | ८१ |
| ८ | हस्तं प्रक्षाल्य तोयेन | ५ | १९ |
| ९ | हस्तावुभौ परावृत्तौ | १४ | ३५ |
| १० | हातुमर्हस्यशेषेण | १ | ४३ |
| ११ | हानिरिन्द्रियशक्तीनां | ११ | २७ |
| १२ | हिंसकानां मुदं यस्मात् | १४ | २ |
| १३ | हुंकारफट्कारयुतं | १५ | ४१ |
| १४ | हृदयं च शिरश्चैव | ६ | ३२ |
| १५ | हृदयं च शिरश्चैव | १४ | ५ |

| | | अध्यायः | श्लोक संख्या |
|---|---|---|---|
| १६ | हृदये वा ललाटे वा | १४ | १३ |
| १७ | हृद्याभोगं तु यागस्य | ४ | ६३ |
| १८ | हेतुना विविधा व्यक्तं | ११ | ५५ |
| १९ | हेमप्राकारसंवीतं | २४ | ३५ |
| २० | हेमरत्नमयान्येव | ५ | ५५ |
| | **क्ष** | | |
| १ | क्षारार्णवस्य मध्यस्थाः | २६ | २८ |

| | | अध्यायः | श्लोक संख्या |
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| २ | क्षारोदः सागरः पूर्वं | २६ | ११ |
| ३ | क्षीरसोमसुरारक्त– | ९ | १७ |
| ४ | क्षीरसागरमध्यस्थं | १ | १८ |
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| ६ | क्षुद्रकामो जघन्यस्तु | २८ | ३२ |
| ७ | क्षेत्रतीर्थाच्च शैलेभ्यः | २१ | १० |
| ८ | क्षोभो देवकृतो वापि | ९ | ४३ |

# शुद्धाशुद्ध-पत्रिका

| पृष्ठसंख्या | श्लोकसंख्या | अशुद्धः पाठः | शुद्धः पाठः |
|---|---|---|---|
| 1 | 2 | प्रष्टं | प्रष्टुं |
| 3 | 26 | अब्रुवं | अब्रवम् |
| 3 | 32 | उपाश्रत्य | उपाश्रित्य |
| 6 | 61 | मात्राश्तु | मात्रां तु |
| 7 | 71 | त्रि | त्रिः |
| 8 | 78 | संबन्धः | स बन्धः |
| 9 | 84 | अवैहि | अवेहि |
| 9 | 86 | नान्यत् | नान्य- |
| 10 | 1 | सर्वमेतद्व्रूतं | सर्वमेतद्ब्रूतं |
| 12 | 22 | परस्स | परस्य |
| 12 | 22 | व्याप्य | व्याप्यं |
| 17 | 80 | अमृतास्तथा | अमृता तथा |
| 18 | 96 | सर्व | सर्व- |
| 19 | 99 | अधितिष्ठते | अधितिष्ठति |
| 19 | 105 | भूत | भूति |
| 23 | 22 | मपि नश्वरम् | मविनश्वरम् |
| 25 | 52 | विचिकित्साधुः | विचिकित्सां तु |
| 31 | 19 | पादतल- | पादतले |
| 34 | 52 | शब्दमात्रेण | शब्दमन्त्रेण |
| 38 | 93 | नणां | नृणां |
| 41 | 28 | शक्र | सर्व |
| 55 | 33 | समस्थितम् | समास्थितम् |
| 55 | 42 | ज्ञेयाः | ज्ञैयाः |
| 59 | 7 | सिध्य | सिद्धय |
| 59 | 9 | संभवेत्तत्र | स भवेत्तन्त्र |
| 67 | 3 | मपाभार्ग | मपामार्ग |
| 81 | 24 | नाडीमासदीना- | नाडीमासदिना- |
| 89 | 41 | मूयसाम् | भूयसाम् |
| 89 | 45 | विशेष्यन्ते | विसिष्यन्ते |
| 91 | 59 | शोधिनी | शोधनी |
| 93 | 15 | तद्गणानपि | तद्गुणानपि |
| 98 | 1 | एष मे | एतां मे |

| पृष्ठसंख्या | श्लोकसंख्या | अशुद्धः पाठः | शुद्धः पाठः |
|---|---|---|---|
| 100 | 26 | फलावहः | फलावहा |
| 102 | 5 | युक्तकेश | मुक्तकेश |
| 103 | 13 | स्नात्वाचाम्य | स्नात्वाचम्य |
| 103 | 15 | जपं नियम | जपेन्नियम |
| 107 | 10 | रथेना– | रसेना– |
| 111 | 50 | मभिस– | मपस– |
| 113 | 4 | पुण्येन हि | पुण्येऽहनि |
| 113 | 9 | पुनरानयेत् | पुरा नयेत् |
| 114 | 13 | [ दभ्य ] | [ द्भ्य ] |
| 118 | 1 | संसृति | संस्कृति |
| 118 | 3 | विहितं | विहिता |
| 118 | 3 | –त्तमम् | –त्तमा |
| 119 | 11 | –श्रिताः | –श्रितः |
| 124 | 68 | पक्वतु | पक्वं तु |
| 138 | 43 | मुखावासं | मुखवासं |
| 142 | 27 | तस्मि न्निष्ठापये– | तस्मिन् हि स्थापये– |
| 143 | 34 | व्यतिपादयेत् | व्यतिपातयेत् |
| 150 | 66 | संवृतम् | संवृतः |
| 153 | 11 | तद्भविष्यति | स भविष्यति |
| 153 | 19 | तस्य | तस्मिन् |
| 154 | 28 | यकाष्टकं | यूकाष्टकं |
| 155 | 39 तम श्लोकमारभ्य ग्रन्थपातान्तो भागः एकोनत्रिंशे अध्याये :कर्मशेषप्रकरणे 16 तम श्लोकमारभ्य 39 a. तम श्लोकपर्यन्तभागत्वेन परिदृश्यते ॥ | | |
| 159 | 19 | प्येषो देव | प्येष देव |
| 161 | 36 | सुप्रसन्न | सुप्रसन्नं |
| 170 | 40 | त्वन्तरि– | दन्तरि– |
| 176 | 11 | संभवात् | संभवान् |
| 193 | 27 | व्यापत्तस्यां | व्यापद्यस्यां |
| 194 | 35 | सर्वं प्रयत्नेन | सर्वप्रयत्नेन |
| 196 | 66 | मनाकांक्षत् | मनाकांक्षन् |
| 207 | 62 | हृदये | हृदयं |

[ N. B. :—It is hoped that the irregular spacing of words, which is regretted, will not present any serious difficulty in understanding the text.

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